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ANNUAL REPORTS

OF THE

**mysore archæological
department**

FOR THE YEARS 1947—1956



MYSORE:

**PRINTED BY THE SUPERINTENDENT, GOVT. TEXT BOOK PRESS
1964**

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P R E F A C E

When I took over in 1956 as Director, I found that the Annual Reports of the Department had not been published since 1946. Nor was there any material available in the shape of photographs, drawings and field notes which would help in their speedy preparation. It was exceedingly difficult to bring out these old reports, and I had to begin, from the very beginning : visiting sites and monuments, photographing and preparing drawings and making field notes. A good deal of time was also involved in the preparation of the blocks at the heavily-burdened Government Press, Bangalore.

I sincerely thank my departmental colleagues and all those who helped in the publication and printing of these Reports.

M. SESHADRI

With the best compliments of—

THE DIRECTOR OF ARCHÆOLOGY IN MYSORE,
MYSORE

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ARCHÆOLOGICAL SURVEY OF MYSORE

ANNUAL REPORTS FOR THE YEARS 1947—1956

1946-47

PART I: ADMINISTRATIVE

1. *Personnel.*—Dr. M. H. Krishna, the permanent Director, was on long leave till 5th September 1946, and again went on furlough for five months from February 1947 to the end of June 1947. During the period of his leave, Mr. L. Narasimha-char was in charge of the duties of the Director.

Government were pleased to sanction the re-organisation of the Department of Archæology in their Order No. E. 2794-95/Archy. 2-44-35 dated 8th October 1946. A consolidated list showing the allocation of the officers and the officials of the Department was submitted to Government for sanction.

2. *Inspection of Ancient Monuments and Study of Architecture and Sculpture*—Inspection and Survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Kadur, Shimoga, Chitaldrug and Bangalore Districts.

3. *Conservation of Ancient Monuments.*—The ancient monuments and sites at Chitaldrug were inspected jointly by the Director of Archæology (in-charge), the Chief Engineer, the Government Architect, the Deputy Commissioner, Chitaldrug, and others. Proposals regarding the preservation of these were submitted and an estimate for Rs. 19,000 was returned duly countersigned.

Experiments with preservative solutions in connection with the preservation of the Gomata Colossus at Sravanabelgola were conducted by the Geological and Archæological Departments. Dr. B. B. Lal, the Archæological Chemist with the Government of India, paid a visit to the State and inspected the paintings at the Daria Danlat, Seringapatam, and the Gomata statue at Sravanabelgola. Dr. R. E. Mortimer Wheeler, Director-General of Archaeology in India, also inspected these monuments and made certain recommendations for their effective conservation.

Further measures in regard to the conservation of the temples at Belur and Halebid were decided upon by the Renovation Committee and work was undertaken accordingly.

Definite proposals of the committee in regard to the preservation of Shaji's Tomb at Hodigere near Chennagiri, Shimoga District, were submitted to Government.

Mr. L. Narasimhachar, Director in-charge, was deputed to New Delhi for a period of about 20 days in October 1946 to learn the latest methods of conservation technique practised in the Archaeological Survey of India.

4. *Excavation.*—Excavation work was conducted at the ancient sites of Brahmagiri and Chandravalli in the Chitaldrug District in collaboration with the Archaeological Survey of India, commencing from about the 15th February 1947 to the end of the official year. The results of the excavations were very encouraging, since they tended to throw very valuable light on the early history of Mysore and to bridge the great gap between the prehistoric and historic periods, while revealing, at the same time, certain new cultural phases hitherto unknown.

A preliminary survey of the ancient site at Halebid was also made pursuant to Government Order No. D. 2776-8/Mus. 15-45-3 dated 6th November 1946, sanctioning the excavations at Halebid.

5. *Miscellaneous.*—At the instance of Government, the Department selected and packed certain exhibits illustrating the ancient sculptural wealth of Mysore to London in connection with the Royal Academy Exhibition of Indian Art, during the Winter of 1947-48.

1947-48

PART I: ADMINISTRATIVE

1. *Personnel.*—Dr. M. H. Krishna, the permanent Director returned from long leave on the 1st July 1947 and guided the activities of the Department till the 23rd December 1947 on which day he suddenly expired. Sri L. Narasimhachar, M.A., Assistant to the Director, went on combined leave from the 27th July 1947 to 23rd December 1947. He was appointed Acting Director of Archaeology with effect from the 24th December 1947.

Government were pleased to sanction the allocation statement with regard to the Re-organisation of this Department (*vide* G.O. No. E 9130-31/Archy. 3-46-25 dated 4th May 1948).

2. *Inspection and Study of Ancient Monuments and Sites.*—Survey and Inspection tours were undertaken by the permanent Director in parts of the Bangalore District during November 1947 and by the Acting Director in parts of Hassan, Chitaldrug, Bangalore, Mandya and Mysore Districts during the latter half of the year. At the direction of Government, the Church at Settihalli, Hassan District, was inspected and a report was submitted recommending that it might be included in the list of ancient monuments under Class III. The temples at

Bannur and Belakavadi were also inspected and a report submitted on their conservation.

Very interesting ancient sites were discovered on the banks of the Cauveri near Belakavadi and T. Narasipur. The antiquities collected on the surface show a remarkable resemblance to the antiquities from Brahmagiri and Chandravalli in the Chitaldrug District.

3. *Epigraphy.*—Epigraphical tours were conducted in the Malavalli and Maddur taluks of the Mandya District. About 30 lithic records were discovered. The stone inscriptions pertain to the history of Mysore from the time of the Gaṅgas to the time of Hyder.

4. *Excavations.*—The Department undertook excavations on the ancient site of Halebid in collaboration with the Government Museum, Bangalore. The area actually subjected to investigation was very limited and was confined to the Palace site of the Hoysalas.

The ancient site of Halebid covers a very extensive area, measuring over 16 square miles. It is studded with hundreds of temples and mounds surrounded by a cyclopean wall. Until the Archaeological Department undertook excavations this year, all our information about this ancient metropolis of the Hoysala empire was naturally based upon inscriptions and chronicles. A considerable part of the extensive area over which the ancient capital flourished called for an intensive overground survey, and this was undertaken along with excavation. Although this aspect of investigation has still to be completed, the work already done has revealed many hitherto unknown facts of historical importance pertaining to the pre-Hoysala as well as the Hoysala periods. This overground survey has made it possible for us to reconstruct the cultural and political history of our country from the early centuries of the Christian era.

The Palace site which was selected for being excavated during this year measures over 21 acres and is surrounded by a fort wall of cyclopean masonry. But work during this year was concentrated on just one field measuring 200 feet by 160 feet. The investigation carried out revealed remains of two large buildings which appear to belong to the rear portion of the palace. One of them is a great bath of the palace running to an extent of 200 feet north to south and consisting of about half a dozen bath-rooms each of which is provided with separate flights of steps for approach. The other also runs north to south with some flights of steps on the west.

The sink is built of brick and mortar and the drain and the flight of steps are of stone.

To the south of the area intensive digging was conducted in one square with a view to finding out facts and materials pertaining to the pre-structural layers in

the area. During the course of digging, traces of a brick kiln belonging to the pre-Hoysala period were found.

Compared to the extensive nature of the site and the large number of its neglected monuments, the excavation work so far done is indeed little. The ancient site of Halebid is nearly as vast as Hampi, but much older. Its monuments and sculptures which have earned for Mysore an enviable reputation for artistic genius deserve to be studied in great detail.

5. *Miscellaneous.*—The Department of Archaeology participated in the Royal Academy Exhibition of Indian Art held at London during November and December 1947 and organised an exhibition of historical and archaeological antiquities in the "Vasantha Sāhityōtsava" of the Karnāṭaka Sāhitya Parishat at Bangalore.

The Annual Report of the Department for 1946 was sent to the press.

1948-49

1. *Personnel.*—Sri L. Narasimha Char, M.A., continued as the Acting Director of Archaeology by virtue of G.O. No. 635/C.B. dated 9th August 1948. The place of Assistant to the Director of Archaeology was advertised. The Department was shifted from the Jubilee Hall and the District Board Office building to building No. 932 'Sri Gopalakrishna Nilaya' Lakshmiapuram, Mysore. The allocation of the several officials of the Department was sanctioned. One post of Epigraphist was created in the Department by abolishing the two part-time places of Tamil Pandit and Chemist (*vide* G. O. No. E. 14098-9/Archy. 2-48-11, dated 20th June 1949.)

2. *Inspection and Survey Tours.*—Inspection and survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Shimoga, Chitaldrug, Kolar, Tumkur and Bangalore Districts. The Acting Director of Archaeology was deputed to study the monuments at Ajanta and Ellora while the Technical Assistant was deputed to undergo a course of training in the latest methods of conservation in the Archaeological Survey of India at New Delhi.

Near Chakkūr in the Heggaḍadēvanakōṭe Taluk Megalithic circles similar to those at Brahmagiri in the Chitaldrug District were found in very large numbers. The excavation of these circles, it is hoped, would reveal highly interesting facts pertaining to the early periods of Mysore History.

3. *Epigraphy.*—One copper plate inscription received on loan from Tīrthahallī in the Shimoga District was deciphered and is being edited in the Report.

4. *Conservation.*—Detailed working drawings for the construction of a tower at Māgadī and the restoration of the Mahādvāra of the Lakshminarasimha Temple

at Mārehalli were prepared and forwarded to the Department of Public Works to enable them to undertake the work of conservation. The restoration of the Kirtinārāyaṇa Temple at Talakād was undertaken after a joint inspection of the monument by the Director of Archaeology, the Executive Engineer, Mandya Division, Mandya, and the Special Officer for the Survey of Muzrai Institutions. The Gōmaṭa colossus at Śravaṇabelagola was also inspected and proposals were submitted to Government in regard to the scientific preservation of the statue, urging on the need for constituting a special committee in this behalf.

5. *Miscellaneous.*—The Department participated in the Exhibition organised under the auspices of the All-India Educational Conference during December 1948 and was awarded Gold Medal Certificate.

1949-50.

1. *Personnel.*—Sri L. Narasinhachar, M.A., continued as the Acting Director of Archaeology. Government were pleased to appoint Sri K. Narayana Iyengar, M.A., Curator, Government Museum, Bangalore, as Assistant to the Director of Archaeology on an acting basis in their Order No. E. 7356-9/ Archy. 9-48-7 dated 10-1-1950. Sri Narayana Iyengar assumed charge of his duties on 3rd February 1950.

2. *Inspection of Monuments and Study of Architecture and Sculpture.*—The Director and his Assistants undertook tours in parts of Bangalore, Hassan, Kadur, Tumkur, Shimoga and Mysore Districts, for the exploration of ancient sites as well as study and inspection of ancient monuments. A number of estimates were received through the Muzrai Commissioner, and Deputy Commissioners of Districts and the Public Works Department in connection with repairs to or renovation of ancient monuments. These estimates were either returned with countersignature or forwarded with detailed conservation notes on the concerned monuments after due scrutiny at the spot. Among the important monuments inspected during the year, were the Lakshminarasimhasvāmi temple at Hole-Narasipur, the Kōdaṇḍarāīna and Īśvara temples at Hireinagalūr, the Vidyāśankara temple at Śringēri, the Rishyasringēśvara temple at Kigga, the Gavi Gangādharaśvara temple at Bangalore, the Chandramauļīśvara and Chennakēśava temples at Amritur, the Bhīmēśvara temple at Kaivāra and Sri Venkaṭaramaṇasvāmi temple at Ālamgiri, Chintāmaṇi Taluk. The Lakshminarasimhasvāni temple at Hole-Narasipur which is a major Muzrai institution and an Ancient Monument, III Class, deserves to be protected as a II Class ancient monument. The famous ‘Yūpastamūbhā’ at Hiremagalūr, the erection of which goes back to the early centuries of the Christian era is worn out and stands unprotected from sun and rain. Necessary steps are proposed to be taken in this behalf.

Detailed notes on the conservation of the Bhīmēśvara temple at Kaivāra, the Śrī Venkaṭaramaṇasvami temple at Álamgiri in the Chintāmaṇi Taluk, and the preservation of the stone inscription of Venkōji near the Mallikārjuna temple, Mallesvaram, Bangalore, have been prepared. The preservation of the world-famous colossus of Gōmaṭēśvara at Śravaṇabelgola is receiving the closest attention of the Gōmaṭēśvara Preservation Research Committee. Methods for healing up the cracks appearing on the image and the deteriorated surface of the rock out of which the image has been carved are being carefully examined and experimented upon with a view to determining the best way of treating the statue.

In the field of architecture and sculpture a re-study was made of the Vidyāśankara temple at Śringēri and the Madanikai images at the Chennakēśava temple, Bēlūr. A close study of the architectural details of the Vidyāśankara temple at Śringēri revealed indications of the reconstruction of the structure during the 17th century A.D., which fact is supported by epigraphical and other evidences. Fresh photographs of the Madanika (bracket) images in the Chēnnakesava temple at Bēlūr have been taken.

The roof of the Kīrtinārāyaṇasvāmi temple at Talkād which is a I Class ancient monument was completely repaired and rendered water-tight. Arrangements are being made to open out the court-yard of the temple by removing the accumulation of sand and other debris lying there and carrying out other necessary measures of conservation. A detailed note was prepared in this connection.

3. *Exploration of Ancient Sites.*—Side by side with inspection and study of ancient temples, the work of exploration of ancient sites was also done wherever possible and the results have been very promising. Sites which in point of importance rank with those at Brahmagiri and Chandravalli were discovered in the Mysore District. Among them the megalithic structures discovered near Belatūr in the Heggadēvanakote Taluk are noteworthy. Similar megalithic sites which were noticed near Bangalore, and Turuvanūr in the Chitaldrug District, have been surveyed and recorded.

The discovery of ancient sites in at least three places in the Kāvēri Valley, namely, Tirumakūdlu, Maralihalli and Belakavādi has indicated the need for a systematic investigation on a large scale into the origin and development of what appears to be an ancient Iron Age culture. The pottery and other antiquities collected from these sites reveal the existence of an advanced state of material civilization. It is significant that the pottery collected overground displays a marked similarity of types, technique and pattern with the pottery of Brahmagiri so that there seems to be little doubt as to the contemporaneity of these sites. It is proposed to undertake a more elaborate exploration and survey of the upper Kāvēri Valley of the Mysore State which might reveal the existence of even more ancient

sites and thus prove to be of great value in the reconstruction of the Pre-History of the State. No less important than these was the discovery, during the year, of a (pre-historic?) chisel drawing (graffitti) of a bison on a boulder at the foot of the Chitaldrug Hills.

4. *Numismatics*.—A very important discovery in the field of numismatics was made near Tirthahalli in the Shimoga District. At a distance of about 5 miles from the place is situated an ancient site which accidentally yielded, while laying a road, a pot containing 61 silver coins of the Kshatrapa period. This find is the first of its kind in the State and will no doubt throw valuable light on the history of Mysore during the early centuries of the Christian era.

5. *Epigraphy*.—Extensive tours could not be undertaken in connection with the collection of new inscriptions and the revision of old ones. Some new inscriptions have, however, been discovered, the most noteworthy of these being a large inscription on a boulder near Rāmēdēvara Oddu, belonging to the Hoysala King Narasimha and dated in the Śaka year 1208. It appears to refer to the construction of an Oddu or tank called 'Rāmēdēvara Oddu' immediately to the south of Chitaldrug by Perumāle Dandanāyaka, an officer under the Hoysala king. This takes the history of the construction of the Fort of Chitaldrug and reservoirs meant for the storage of water particularly in that area, back to the days of the later Hoysalas. Orders of Government have been obtained for the printing of the text of Tamil and Grantha inscriptions of the Kōlār and Bangalore Districts in a private press.

6. *Miscellaneous*.—The problem of preservation of megalithic and other ancient sites is engaging the attention of the Department and steps are being taken in consultation with the Revenue Department to enlighten the people and the several local officers about their importance and preservation. Government have in their Order No. E. 3077-87/Archy. 10-48-4 dated the 23rd May 1950 been pleased to approve the proposals submitted by the Archaeological Department in this behalf.

1950-51

1. *Personnel*.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archaeology till 22-11-1950 when he proceeded on privilege leave for three months (G.O. No. 11562/C. B. 281-50-1, dated 18th November 1950) which was later extended by two months of combined leave (*vide* G.O. No. 17152/C.B. 281-50-1, dated 23rd February 1951). During his absence on leave, Sri K. Narayana Iyengar, M.A., Ag. Assistant to the Director of Archaeology, was placed in additional charge of the duties of the Director of Archaeology (*vide* Government Order mentioned above). Sri S. Srinivasachar, M.A., B.T., the Technical Assistant of the

Department, was appointed as the Research Assistant in the Research and Reference Division of the Ministry of Information and Broadcasting, Government of India, and he was permitted to join duty there retaining his lien in the Department for a period of one year in accordance with G.O.No. E. 10, 182-83/Archy. 3-50-4, dated 27th December 1950. Sri S. Srinivasachar was relieved of his duties in this office on the 13th November 1950.

2. Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites. — Tours for the inspection and survey of ancient monuments and sites were undertaken by the Director and his assistants in several parts of the State. Considerable attention was paid during the year to the examination of the conservation needs of the ancient monuments so much so that a large number of protected and other monuments were inspected and the notes of inspection on their conservation was forwarded to the authorities in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates were received through the Muzrai Commissioner, Deputy Commissioners of Districts and the Public Works Department in connection with the repairs to or renovation of ancient monuments. Some of these estimates were countersigned and returned to the concerned officers for further action while many of them had to be forwarded together with detailed conservation notes on the concerned monuments after due scrutiny at the spot, since the estimates did not satisfy the actual conservation needs.

Among the important monuments inspected during the year mention may be made of the Lakshminarasimha Temple at Vighnasante (Tumkur District), Mallikārjuna Temple at Bāsral (Mandya District), Sri Śrikanṭheśvarasvāmi Temple at Nanjangud, Śrī Ranganāthasvāmi Temple at Śrīrangapaṭna, Śrī Nārayaṇasvāmi Temple at Mēlkōte, Śrī Kīrtinārayaṇasvāmi Temple at Talkād, Śrī Paravāsudēva and other Temples at Gundlupēt, Rāmēśvara Temple at Kelādi, the group of memorial stones (*vīragals*) at Hiregūṇḍugal (Tumkur District), Saumyakēśava Temple at Nāgamangala, Lakshnidēvi Temple at Doddagaddavallī (Hassan District), Mārkanḍeśvara Temple at Khāṇḍya (Chikmagalur District), etc. The Lakshminarasimha Temple at Vighnasante is a first class ancient monument belonging to the Hoysala period which deserves to be maintained in a good state of preservation. But the tower over the garbhagṛīha of this temple collapsed in the year 1948 and other parts of the temple are also in such a dangerous condition that they may fall down any moment. Although it is already four years since the tower collapsed, it has not yet been possible to undertake the rebuilding of the tower or attend to the repairs of the other parts of the monument. As it is desirable that such a monument should be repaired and restored to its original condition very early, the concerned authorities have been urged to take necessary action in the matter. The

Paravāsudēva Temple at Guṇḍlūpet was built by the Mysore Ruler Śrī Chikka-Dēvarāja Wodeyar in memory of his father and is a good specimen of architecture and sculpture that flourished under the Mysore dynasty. It is now in a dilapidated condition and may come down soon if it is allowed to continue as it is.

Detailed notes for the conservation of the temples at Kaḍaba, Lakshminarasimha Temple at Bhadrāvati, Saumyakēśava Temple at Nāgamangala, Lakshmidēvi Temple at Dodḍagaddavallī, Ādinātha Basti at Kaṁbadahallī, etc., and preservation of the group of about twenty memorial stones (*vīragals*) belonging to the Gaṅga period at Hiregundugal have been prepared. These viragals at Hiregundugal portray the heroes in various fighting attitudes and the inscriptions on them reveal important facts connected with the relations between the Rāshtrakūṭas and the Gaṅgas during the early 9th century A.D. The Gōpāla svāmi Temple at the village of Gōpāla, Tarikere Taluk, the Varāhanātha Temple on the banks of the Hēmāvati river at Varāhanāthakallahalli, Krishṇarājpet Taluk, were studied in detail. The Deputy Comissioner, Chikmagalur, informed this Department that the Gōpāla village had become a becharak one and the temple of Gōpālakṛishṇa had consequently been a defunct Muzrai institution. The image of Gōpālakṛishṇa which is a good piece of sculpture has been recommended to be transferred to the Government Museum, Bangalore, for preservation. The image of Lakshmivarāhavāmi in the Varāhanātha Temple at Kallahalli is a fairly big image (about 16 ft. high inclusive of the pedestal) and is very well proportioned. Since it is a rare image representing the Varāha (Boar incarnation of Viṣhṇu,) this temple is also worthy of being preserved.

The most important measure undertaken during the year for the conservation of ancient monuments is the passing of orders of Government for the protection of megalithic sites in the Mysore State on the same lines as that of the Madras Government. These megalithic sites have been noticed in almost all the Districts of the State. A provisional list of these sites numbering about 50 was prepared on the basis of the exploration conducted by this Department so far and copies of the list have been sent to the Revenue Comissioner in Mysore and the Deputy Commissioners of Districts as directed by the Government, in connection with the action proposed to be taken for the protection of the sites. The question of undertaking a more systematic survey of these megalithic sites in the State on the lines of the investigations carried out by the Department of Archæology, Southern Circle, in the Madras Presidency is also under contemplation. A short descriptive note giving an idea of the megaliths in general has been circulated for the information of the Local, District and Taluk Officers of the Revenue Department who are expected to assist in the discovery and preservation of these ancient monuments.

The Gōmaṭēśvara Research Committee resolved at one of their meetings that the Department of Archæology may obtain clear photographs of the face of the

Gōmatēśvara Statue for examination by experts. Accordingly close up views of the cracks and other weathering marks appearing on the face and other parts of the Gōmatēśvara colossus at Śravanabelgoḷa were taken by this Department and supplied for purposes of study to the Gōmatēśvara Preservation Committee.

In the Tungabhadra valley an ancient site was discovered at Hāḍavanahalli on the left bank of the Tungabhadra river about sixteen miles from Shimoga. The specimens of painted pottery, iron slag and a cornelian bead collected from the surface in this area bear some resemblance to similar antiquities recovered from the Chandravalli site near Chitaldrug.

3. *Epigraphy*.—Collection of new inscriptions and the revision of old ones could not be undertaken this year. Among the inscriptions collected, mention may be made of a copper plate grant of Madakere Nayak, Paleyagār of Chitaldrug.

4. *Numismatics*.—The authorities of the Śrī Śrikanṭhēśvara Temple, Nanjangud, reported that a number of old coins were found in the possession of the temple and they required to be examined. Some of these coins were found to be fairly well known types issued by rulers of the Mysore dynasty while the others belong to the modern period and appear to be issues from various places outside the Mysore State, like Baroda, Hyderabad, Portugal, etc. Among the coins of the Mysore dyansty the dated series of the time of Krishṇarāja Wodeyar III are important.

5. *Exhibition*.—At the request of the Maharaja's College Centenary Celebration Committee, the Department participated in the Exhibition of Art and Archæology organised in connection with the Centenary Celebrations held during the month of January 1951. His Highness the Maharaja of Mysore who paid a gracious visit to the Exhibition was pleased to express his high appreciation of the exhibition and observed that it was "One of the most interesting and educative." The Department also participated in the exhibitions recently held in connection with the Maluād Conference at Shimoga and the 38th Cattle Show at Hāssan. Arrangements had been made for the display of a typical and representative collection of antiquities, photographs of views of architecture and sculpture in Mysore, charts, maps, etc., at these exhibitions. A member of the staff of the Department had also been deputed to explain the significance of the exhibits to the interested visitors.

6. *Publications*.—The printing of the Annual Report of the Department for 1946 was completed. Printed copies of the revised edition of the guides to Bēlūr, Halebid and Talkād have been received from the Government Branch Press, Mysore, and are ready for sale. Arrangements were made to print the Tamil inscriptions of the Supplementary volume to the Epigraphia Carnatica series at Madras.

7. *Library*.—About 72 new publications were acquired for purposes of reference and study.

8. *Finance.*—The receipts and expenditure of the Department under the Budget heads amounted to Rs. 31,755-2-8 and Rs. 31,352-1-2, respectively, during the year. A sum of Rs. 403-1-6 was realised by the sale of the Departmental publications and photographs.

1951-52

1. *Personnel.*—Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director of Archaeology and in-charge Director of Archaeology was appointed to act as Director of Archaeology in Mysore with effect from 22-11-1950 *vice* Sri L. Narasimha-char, M.A., Acting Director of Archaeology, who was granted combined leave with effect from 22-11-1950. During the year under review Sri S. R. Iyengar, Draftsman of the Department, resigned his post and the place became permanently vacant.

2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites.*—Tours were undertaken for the annual and periodical inspection of the protected monuments and ancient sites by the Director and his assistants in the various parts of the State. The activities of the Department were mainly concentrated as during the previous year, on the study of the conservation needs of the large number of protected ancient monuments of the State. As the condition of many of these protected monuments was not satisfactory, they were found to be in need of immediate attention. Consequently, as many as forty monuments were examined by the Director during the year under report. In most cases estimates for urgent repairs or renovation forwarded by the Officers of the Public Works Department and the Muzrai authorities had to be scrutinised keeping in view the actual needs of the monuments from the point of view of archaeological conservation. As far as possible suggestions have been made for effecting repairs to the monuments in the order of urgency, the main consideration being the safety of the structure as well as the availability of funds. The detailed notes prepared in connection with each monument were promptly forwarded to the custodian in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates of cost amounting to about a lakh of rupees received through the Muzrai Commissioner and Deputy Commissioners of Districts and the Public Works Department were returned duly countersigned during the year. Among the monuments thus inspected mention may be made of the Jyōtirmahēśvarasvāmi temple at Sāligrāma, Divyalingēśvarasvāmi temple at Haradanahalli, Īśvara temple at Arsikere and Maṭṭikārjuna temple at Basrāl. A special estimate for urgent repairs to the Vidyāśankara temple at Śringēri for Rs. 10,000 was also scrutinised. Other monuments of great archaeological importance and architectural beauty inspected during the year that deserve to be noticed are: the Arkēśvara temple at Hale Ālūr,

2. Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites—The protected ancient monuments of the State have now been classified under two categories, i.e., Monuments of National Importance and State Monuments. The Archaeological Department of the Government of India are responsible for the maintenance and upkeep of the Monuments of National Importance while the Government of Mysore will have to continue to look after the monuments brought under the State list as hitherto.

But, since the monuments of National Importance had not been taken over under the direct control of the Central Government during the current year, the Government of Mysore attended to their maintenance and upkeep on an "Agency" basis on behalf of the Government of India. As per requisition of the Government of India, a detailed statement of expenditure incurred by the Mysore State in respect of repairs to and maintenance of monuments of National Importance during the years 1950-51 and 1951-52 was got prepared and forwarded to the Adviser on Archaeology to the Ministry of Education, Government of India, New Delhi. The total expenditure incurred on the upkeep, etc., of monuments of National Importance during 1950-51 and 1951-52 amounted to Rs. 1,04,348 which included the amount spent by the Muzrai, Public Works and Garden Departments of the State as well as the Gōmatēśvara Research Committee. A major portion of this amount has already been reimbursed to the State Government by the Government of India. As requested by the Superintendent, Department of Archaeology, Southern Circle, Madras, the Government of Mysore deputed the Director of Archaeology, Mysore, to undertake a tour along with the Superintendent of Archaeology, Madras, during the month of September 1952 for a joint inspection of about thirty monuments of National Importance situated in the Mysore, Mandya, Hassan, Bangalore and Kolar Districts. Śrī Madho Sarup Vats, M.A., F.R.A.S.B., Director-General of Archaeology in India, paid a visit to the State in the early part of November 1952 and inspected some of the monuments of outstanding importance at Śrīrangapatna, the Gōmatēśvara statue and other monuments at Sravanabelgoḷa, the Channakēśava temple at Bēlūr, Hoysalēśvara and Kēdārēśvara temples and Jain Bastis at Halebid. Both the Director-General of Archaeology in India and the Superintendent of Archaeology, Southern Circle, Madras, expressed their appreciation of the good work done by the Department of Archaeology, Mysore, for the preservation of the ancient monuments in the State and were of the opinion that the protected monuments of the State had been maintained in a satisfactory condition. A sum of Rs. 67,500 was allotted by the Central Government for the repairs and upkeep of the monuments of National Importance in the State during the year 1952-53.

Besides the monuments of National Importance referred to above, a large number of State monuments were also inspected by the Director and his Assistants. During these tours of inspection, the estimates for urgent repairs or renovation

forwarded by the Officers of the Public Works Department and the Muzrai authorities for the counter signature of this Department were scrutinised. Detailed conservation notes were prepared in connection with the repairs to be effected to some of these protected monuments. About fifteen estimates for renovation, repairs, etc., received from the Public Works Department, were returned after due scrutiny along with the observations of this Department from the point of view of archæological conservation. Among the State monuments inspected by the Officers of the Department during the year, mention may be made of the Sri Narasimhasvāmi temple at Viglmasante, Tiptūr Taluk. It is a fine example of the Hoysala style of architecture, but unfortunately its beautiful tower collapsed some years ago. A joint inspection of this monument by the Director of Archæology, Assistant Engineer Tiptūr, and the Amildar, Tiptur Taluk, revealed the difficulties confronting the conservation of this structure. A detailed note on the renovation of the monument has been drawn up and sent to the Muzrai Commissioner for taking further action. The Muktināthēśvara temple at Binnamangala (Nelamangala Taluk) and the Kailāsēśvara temple at Maļūr (Chennapatna Taluk) were the other two important monuments on the State list inspected during the year under report.

The Gōmatēśvara Research Committee devoted considerable attention for the preservation of the statue of Gōmatēśvara. In accordance with the suggestions of the Committee a scaffolding was constructed in front of the statue which enabled the members of the Committee to study the cracks and other defects appearing on the face and head of the image at close quarters. As resolved by the Committee a water repellent preservative coating was applied to the statue before the "Mahā-mastakābhishēka" ceremony. This opportunity was availed of by the Department of Archæology to obtain a number of close up views of the face and the several cracks on the face and the head for purposes of reference and record. Ink impressions of the cracks were also taken by this Department to determine the actual size of each of the cracks.

At Chickmadhure in the Chāllakere Taluk (Chitaidrug District) an early monument probably belonging to the Nolamba-Pallava period was discovered. Although it is a plain structure, the square pillars with early motifs on them and some of the sculptures e.g., Gaṇeśa, Saptamātrika panel, Bhairavi, etc., kept in the navaranga speak of its antiquity. The occurrence of several 'Vīragals' and inscriptions belonging to an early period (Circa 8th and 9th centuries A. D.) lying round about this monument is a noteworthy feature which gives a clue to the age of this site. Some of these inscriptions belong to the 'Rāshṭrakūṭa' and Nolamba-Pallava periods and are important from the point of view of the reconstruction of the history of that period.

3. *Epigraphy*.—Several important ancient inscriptions found in the Bēlūr, Chikmagalūr and Śringēri taluks were examined by the Superintendent for Epigraphy,

Government of India, Ootacamund, who paid a visit to the State during the end of November 1952. The Director of Archaeology accompanied the Superintendent for Epigraphy during this tour. Three sets of copper plate inscriptions were received by the Department for decipherment and study. One of them is an important record belonging to the Nolamba-Pallava ruler Ponnēra Nolamba which gives an account of the early history of the Nolambas. This happens to be the first copper plate record belonging to the Nolamba dynasty so far discovered. Another set of copper plates noticed by the Department is valuable inasmuch as it has been issued in the first regnal year of the Gaṅga king Śrīvikrama. A third set of copper plate records which was sent by the Aīnildar, Madhugiri Taluk, for examination, belongs to the Gaṅga king Durvinita. This inscription has already been published in *Epigraphia Carnatica* Volume XII (Tumkur District). Sri B. Venkoba Rao, Shanubhogue of Doddaḍadhbālīvatṭa, who produced this set has been good enough to present the same for the Museum of the Department.

4. *Numismatics*.—Twenty-two gold coins (varahas and half varahas) discovered in the Sorab Taluk (Shimoga District) were examined by the Department. These coins belong to the Vijayanagar kings Krishnadēvarāya and Achyutarāya. A large treasure trove consisting of nearly 1,300 gold coins found at Anugondanahalli in the Hosakōte Tāluk and lodged in the District Treasury, Bangalore, was also studied. Most of the coins in this treasure trove belong to the reign of Hyder Ali and Tipu Sultan, but some of them appear to be issues of the East India Company and the Mysore dynasty.

5. *Exhibition and Museum*.—The Department participated in the exhibition organised in connection with the Cattle Show at Hassan. During the last week of February 1953, the Department participated in another exhibition arranged by the Mahāmāstakābhishēka Exhibition Committee at Sravāṇabelgoḷa. Arrangements had been made at this Exhibition to display a select collection of photographs to illustrate the wealth of Jain architecture and sculpture extant in Mysore, and also lithographic copies of some important inscriptions that have a bearing on the history of Jainism in the State. Both the Exhibitions attracted attention from visitors coming from all parts of India.

The collection of specimens of the Museum of Antiquities, Chitaldring, was augmented by the acquisition of some interesting exhibits consisting chiefly of ancient arms and armours belonging to the Paleyagār period. A select collection of the photographs taken by the Department during the year was circulated among the different Departments of Archaeology in India.

6. *Publications*.—The Tamil texts of the Supplementary volumes to the *Epigraphia Carnatica* (Bangalore and Kolar Districts) have been printed. A revised

guide to Śravaṇabelgola containing a good number of illustrations was issued in three languages—English, Kannada and Hindi,—on the occasion of the “Mahāmastakābhishēka” ceremony of Gomateśvara at Śravaṇabelgola.

7. *Library.*—About 180 new books and periodicals were acquired by the Department for purposes of reference and study.

8. *Finance.*—The receipts and expenditure of the Department amounted to Rs. 31,055-3-0 and Rs. 31,055-3-0 respectively during the year. A sum of Rs. 1,215-6-0 was realised by the sale of the departmental publications and photographs.

1953-54

1. *Personnel.*—Sri K. Narayana Iyengar, M.A., continued to act as Director of Archæology throughout the year under report. The post of Gazetted Assistant to the Director and one of the posts of Technical Assistants were not yet filled up.

The conservation of monuments of National Importance in the Mysore State which was hitherto being looked after by the Government of Mysore on an ‘Agency’ basis was taken under the direct control of the Department of Archæology, Government of India, with effect from 1st June 1953. Arrangements have been made to transfer the charge of the National Monuments in the Mysore State to the Superintendent, Department of Archæology, Southern Circle, Madras.

2. *Conservation of Ancient Monuments.*—Sri A. Ghosh, M.A., Director-General of Archæology in India, paid a visit to the State during the end of June 1953 for the inspection of the monuments of National Importance situated in Bangalore, Śrīrangapaṭna, Sōmanāthapur, Śravaṇabelgola, Bēlūr and Halebid. While at Mysore, the Director-General also paid a visit to the Office of the Director of Archæology in Mysore.

The Director of Archæology, Mysore, and his Assistants inspected some of the important protected monuments in the State mainly with a view to examine the conservation needs of those monuments. One of the important measures relating to the conservation of monuments undertaken during this year was the installation of electric lights to the Kēśava temple at Sōmanāthapur. This monument with its exquisitely carved ceilings can be satisfactorily studied only with the help of interior lighting. The electric flood-lighting arrangements recently effected fulfill this need. The fortress and temples on the hill at Chitaldrug were jointly inspected by the Director of Archæology, Mysore, Deputy Commissioner, Chitaldrug District, and the Executive Engineer, Chitaldrug Division, with a view to concert measures for the preservation of the same. Other monuments, like the Iṣvara temple at

Ānekonda, Dāvāngere Taluk, Lakshminarasimha temple at Vighnasante, Tiptūr Taluk, Chennakēśava and Kallēśvara temples at Aralaguppc, Fort and temples at Māgadī, Rāmēśvara temple at Rāmanāthapur, Rāma temple at Kūḍalūr, Apramēya temple at Maļūr, etc., were also inspected. At Māgadī, the tower over the western 'Mahādvāra' of the Ranganāthasvāmi temple which had collapsed some years back is being reconstructed at a cost of Rs. 45,000, the necessary funds having been provided by the Muzrai Department and the devotees of the shrine. The work in progress is under the control of the Public Works Department and the Officers of this Department have also been offering necessary suggestions from the point of view of archæological conservation. The ancient monuments at Śantigrāma, Hāssan Taluk, were inspected in connection with the proposal to instal electric lights in the Kēśava and Yogānarasimha temples. At present there are five monuments in this village of which the two that are now proposed to be illuminated by means of electric lights have been protected and included in the State list. A detailed conservation note has been drawn up for the preservation of all these monuments. Sri Śāntinatha Basti at Jinanāthapura (Channarāyapaṭna Taluk) is another protected monument of the State list, inspected recently. On behalf of the 'Bhāratavarshīya Digambar Jain Tirthakshētra Committee', some repairs were being effected to this monument by a devotee without the knowledge of this Department. As the prior concurrence of this Department is necessary in connection with the execution of repairs to ancient monuments, the concerned party has been asked not to proceed with the work without the approval of the concerned Departments of Government. A note on the conservation needs of this monument has also been drawn up and forwarded to the authorities of the Muzrai and Public Works Departments for taking further necessary action in the matter.

3. *Exploration.*—Near Tōtagere in the Nelamangala Taluk was discovered a small temple dedicated to Śiva. The god enshrined in this temple is locally known as Arjunēśvara. Though the temple is not architecturally important, it is an old monument which appears to date back to Circa 9th century A.D. Images of the Śiva Pauchāyatana group kept in the temple, though small in size, bear all the early characteristics. There are also two inscriptions belonging to the Ganga king Sripurusha (C. 750 A.D.) in front of the temple.

An important discovery of the year was a hoard of five ancient metallic images in the Kūḍalūr village, Channapatna Taluk. The images were found by the villagers in a well in front of the ancient temple of Mangaļēśvara. Of the images, those of Naṭarāja and Sukhāsanamūrthi are good, though the same cannot be said of the other three images which are all of the consort of Śiva.

Kūḍalūr is a village situated on the left bank of the Kanva river at a distance of about five miles from Channapatna which is the headquarters of a taluk of the

same name in the Bangalore District. As far as we could gather from inscriptions this village appears to have been a prosperous agrahāra during the Ganga, Chōla, and Hoysala days as were the other places in its vicinity, *i.e.*, Maṇūr, Maṇūrpaṭna, Honganūr, etc. Kūḍalūr appears to have been established as an agrahāra town during the days of the great Chōla king Rāja Rāja. As usual, the Śrī Rāma temple was in the centre and the Mangalēśvara temple in the north-east corner of the agrahāra which was called as Rāja Rāja Chaturvēdimangala during that period. The place was included in Kiṭṭalai-nādu of Rājendra Chōla-vaṭa-nādu in Mudigonda-Śolamandalam. An overground survey of this area which was conducted during the year has revealed the existence of several ruined temples, sculptures, inscriptions, ancient brick foundations and high mounds full of red-ware and black-ware potsherds, sometimes with incised ornamentation. A systematic excavation of this area is sure to lay bare the relics of the Gaṅga, Chōla, Hoysala and earlier phases of culture that flourished there.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, recently paid a visit to the State in connection with the examination and study of some of the early inscriptions in the State. He examined a number of ancient inscriptions at Śravanabelgola, the famous pillar inscriptions of the Satavāhana and Kadamba rulers at Maṭavalī (Shikārpur Taluk) and the early Kadamba inscription at Tadagani (Shikārpur Taluk). The Epigraphist of the Department of Archæology, Mysore, accompanied the Government Epigraphist for India during this tour. Epigraphical tours were also undertaken by the Epigraphist of the Department in parts of Chitaldrug during the latter half of May 1953. About twenty-five new inscriptions were collected. These epigraphs range in date between the 7th century A.D. and the 17th century A.D. The earliest of these records is a copper plate grant of the early Chālukya prince Abhinavāditya Satyāśraya, which is important in so far as it fills up a short gap in the history of the early Chālukyas. Another stone pillar inscription at Muchchanūr (Chitaldrug District) which belongs to about the 10th century A.D., reveals the name of a Ganga prince “ Mayindamarasa ”. Another record mentions an “ Irugamayya ” who might be the same as the Niḍugal Chōla ruler Irugamniayya of about the 11th century A.D.

5. *Numismatics*.—A treasure trove consisting of twelve gold coins was discovered at Chikmaṇur village in the Channapatna Taluk while excavating the foundation trench of a house. These coins were examined and found to be the issues of the early rulers of Vijayanagar. Another treasure trove discovered at Jakkēnahalli village in the Channarāyapaṭna Taluk consisting of more than seven hundred copper coins was also examined. Many of the coins in this hoard appear to be those struck under the Mysore rulers Hyder Ali and Tipu Sultan.

6. *Museum.*—The collection of specimens in the Local Antiquities Museum, Chitaldrug, was augmented by the acquisition of some interesting items consisting chiefly of about thirty lead coins belonging to the Śātavāhana period. The museum was visited by a number of distinguished persons who have recorded their appreciation of the value of the institution as a centre of educational and cultural activity.

7. *Exhibitions and Conferences.*—One of the important features of the Diamond Jubilee celebrations of the University History Association held in Mysore during March 1953, was the exhibition of Art and Archæology. As requested by the authorities of the Diamond Jubilee Committee, the Department of Archæology undertook the responsibility for the organisation of this exhibition. The exhibition attracted a good number of visitors. The Department also participated in the exhibition organised by the Cattle Show Committee, Hassan.

The Director was deputed by Government to represent the Department as a delegate at the 17th Session of the All India Oriental Conference held at Ahmedabad during October 1953.

8. *Library.*—About 76 new books and periodicals were acquired by the Department for purposes of reference and study.

9. *Finance.*—The receipts and expenditure of the Department amounted to Rs. 27,079-10-8 and Rs. 27,079-10-8 respectively during the year. A sum of Rs. 815-4-0 was realised by the sale of the departmental publications and photographs.

1954-55

1. *Personnel.* -The Professor of Indology was appointed *Ex-officio* Director of Archæology by virtue of G. O. No. E. 6104/Archy. 1-54-1 dated 17th August 1954. Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, took charge of the Department on the 27th January 1955 and Sri K. Narayana Iyengar, who was acting in the place, was reverted as Acting Assistant to the Director of Archæology. By virtue of G.O. No.E. 19593-5/Archy. 1-54-3 dated 21-3-1955, Dr. M. Seshadri, M.A., Ph.D. (Lond.), was appointed Assistant Director of Archæology (Part-time) on an allowance of Rs. 100 p.m. in addition to his own work in the University. Sri K. Narayana Iyengar, Acting Assistant to the Director, went on furlough on average salary from the 29th January 1955 and continued to be on leave till the end of the year. During his absence on leave Sri M. Hanumantha Rao, M.A., was placed in-charge of the duties of the Assistant to the Director.

2. *Conservation of Ancient Monuments.*--Tours of inspection were undertaken by the Director and his Assistants throughout the State in connection with the

formulation of proposals for the conservation of the protected monuments of the State list. The work of reconstruction of the mahādvāra tower of the Śrī Ranganāthasvāmi temple at Māgaḍi made considerable progress. Some of the important citizens of Sāligrāma and Chikhanasōge have formed a Committee with the object of making arrangements for the renovation of the Ādināthī Basti at Chikhanasōge, a monument which dates back to the 11th Century A.D. A detailed note for the conservation of this monument has been prepared and forwarded to the concerned authorities for further action. The proposed urgent repairs to the Śrī Mādhavarāya-svāmi temple, Bellūr, Śrī Kēśava temple, Ambuga, and Śrī Venkataramaṇasvāmi temple, Bangalore City, have been completed. Of the other monuments inspected, mention may be made of the Kēśava and Sōmēśvara temple at Hāranahalli, Kēśava temple at Kaidāla, Jainī Basti at Nitṭūr, Vīragals at Hireguṇḍugal, Sāntinātha Basti at Jinanāthapura, Galagēśvara temple at Heggere, Bhaktavatsala and Janārdana temples at Beḷagoḷa, Lakshmīnarasiṁhasvāmi temple at Holenarasipur and the Brahmēśvara temple at Kikkēri. The Bhaktavatsala shrine at Beḷagoḷa, Śrīrangapaṭṇa Taluk, is the only monument of its kind in the State being circular in plan. Since it is in a highly dilapidated condition, it is necessary to arrange for its preservation. The question of the electrification of the famous temple of Śrī Virūpāksha at Hampi has been taken up for consideration. As a first step towards the preservation of the mural paintings found in the State, photographic records were made of the best preserved portions of the ceiling paintings in the Śrī Narasiṁhasvāmi temple at Sībi and Tērumallēśvara temple at Hiriyūr.

3. *Exploration.*—A thorough examination of the ancient site at Kūḍalūr, Channapaṭṇa Taluk, was conducted during the year. As the occurrence of a treasure trove consisting of a number of 'Vīrarāyī' famams was reported from Baluvanērlu village, Tiptur Taluk, the find-spot and its immediate neighbourhood were investigated. A number of vīragals belonging to the Hoysala and earlier periods were noticed in this area. The Kēdārēśvara temple discovered at this place is enclosed by a modern mud-wall all round. This monument constructed during the Hoysala period has a garbhagṛīha, sukhānāsi and navarāṅga. All the nine ceilings of the navarāṅga and that of the sukhānāsi are well carved. A detailed survey of the ancient site and the monuments at Nirgunda in the Hosadurga Taluk was also made. Nirgunda is an ancient place mentioned in inscriptions of the Hoysala and earlier periods and appears to have been the headquarters of a district during those days. The Siddhēśvara temple situated near the tank is the earliest of the monuments at the place mentioned in the inscriptions of the Hoysala period found there. The main cell of the temple enshrines the Siddhēśvara linga and the other two cells have mutilated images of Viṣhṇu (Kēśava) and Vēṇugopāla. The different portions of the interior including the pillars of the navarāṅga are finely

carved. The sukhānāsi doorway is flanked by perforated screens consisting of graceful scroll work in the convolutions of which are to be seen figures of musicians and dancers in various attitudes. Over the lintel of the sukhānāsi is found a row of well carved figures with Tāṇḍavēśvara in the centre of the group in which are to be found Gaṇeśa, Kumarāsvāmi, Vishṇu and Brahma. On the middle outer wall of the main cell dedicated to Siddhēśvara are carved the images of Vishṇu, Tāṇḍavēśvara and Bramha. This Hoysala monument is an important discovery of the period under report.

4. *Epigraphy*.—The Government Epigraphist for India, Ootacamund, paid a visit to the State for the inspection of the famous inscriptions of Aśoka at Brahmagiri and Siddāpura in the Moḷakalmuru Taluk and the Kadamba inscription of Mayūraśarman at Chandravalli near Chitaldrug. The Director accompanied the Government Epigraphist to Chitaldrug where a joint examination of the Kadamba inscription was made and proposals were formulated for the preservation of the same. Some inscriptions of the sixteenth and seventeenth centuries A.D. were discovered at Sibi. The Honorary Curator, Museum of Antiquities, Chitaldrug, forwarded a set of copper plate records of the Vijayanagar dynasty for study. On a close examination, these plates were found to be spurious.

5. *Museums and Exhibitions*.—The collection of exhibits at the museum of Antiquities, Chitaldrug, was considerably augmented and the institution is attracting a good number of visitors. A large number of ancient coins mostly of the Śatavāhana period were recently acquired. The discovery of a square punch marked coin made of silver which is stated to have been picked up on the surface of the ancient site of Chandravalli, is highly interesting from the point of view of the history of the area. The Museum of Antiquities at Chitaldrug is at present housed in the two rooms of the Rangayyanabāgilu, the eastern gateway of the Chitaldrug Fort. With the growing collection of the specimens in the Museum, the urgent necessity for the display of the same in a satisfactory manner is keenly felt. As the Rangayyanabāgilu is an important thoroughfare for vehicular and other traffic, the museum is always full of dust which spoils the photographs and other exhibits displayed there. Moreover, rain-water is percolating through the roof of this old gateway and its walls are all damp. It is necessary to secure a suitable building for accommodating this important cultural and educative institution.

The Department participated in the Exhibition organised under the auspices of the Karnāṭaka Sangha, Delhi, in connection with the Kannada Literary and Cultural Festival held at Delhi during April 1954. The photographs of some of the world famous monuments of the State like those of Bēlūr, Haṭebid, Sōmanāthapur, Śravanabelgoḷa, etc., lithographs and photographs of the most important inscriptions of the Mysore State and a select collection of original copper-plate records having a

bearing on the history of Mysore were displayed at this Exhibition. The exhibition was attended by a large number of visitors who evinced keen interest in the history of Karnāṭaka Culture. The President and the Vice-President of the Republic of India were pleased to pay a visit to the Exhibition. The Department also participated in the Exhibition held under the auspices of the Indian Historical Records Commission at Mysore, during January 1955.

6. *Library.*—About 44 new books and 52 periodicals were acquired by the Department for purposes of reference and study. About 123 old books and journals of the library were got bound.

7. *Finance.*—The receipts and expenditure of the Department amounted to Rs. 23,323-1-3 and Rs. 23,323-1-3 respectively during the year. A sum of Rs. 1,677-0-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the local bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

1955-56

1. *Personnel.*--Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, continued to be *Ex-officio* Director of Archæology and Dr. M. Seshadri, M.A., Ph.D. (Lond.), Assistant Professor of Indology, as part-time Assistant Director of Archæology during the year. Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director was on furlough for eight months and on leave without allowances for the rest of the period. During his absence on leave Sri M. Hanumantha Rao, M.A., continued to be in-charge of the Office of the Assistant to the Director. Sri C. Kuppachari was appointed in the vacancy of Draftsman with effect from 8-6-1955 in accordance with the rules of recruitment.

2. *Conservation of Ancient Monuments.*—A number of protected monuments were inspected by the Assistants in connection with their repairs and conservation needs during the year. Detailed notes of conservation for the several protected monuments and also for the new monuments discovered, were drawn up. Among the important monuments thus inspected may be mentioned the Sri Rāmadēvaru temple at Kūḍalūr, Channapaṭna Taluk, Śrī Lakshmīnarasiṁha temple at Vighnāsante, Tiptūr Taluk, Śrī Divyalingēśvara temple at Haradanahalli, Chāmarājanagar Taluk and Śrī Ranganāthasvāmi temple at Māgaḍi. Since the Rāmadēvaru temple at Kūḍalūr was in a dangerous state of collapse, the estimates prepared for urgent repairs were scrutinised and returned with countersignature to the concerned authorities subject to certain observations from the archæological point

of view. At Vighnasante, where the garbhagriha tower of the beautiful Narasimha temple had collapsed several years ago, the work of arranging the architectural members lying scattered at the spot was taken up in order to re-construct the tower in its original form from the available material. The paintings at Śrī Divyalingēśvara temple at Haradanahalli, which are early and well-worked are in a bad state of preservation. Unless early steps are taken to preserve them from further decay by making the leaky roof of the maṇṭapa water-tight, there is every danger of these beautiful paintings being lost for ever. Some of the well-preserved paintings have been photographed for record. The construction of the mahādvāra tower of the Śrī Ranganāthaśvāmi temple at Māgaḍi is completed. The work has been executed mostly keeping in view the style of the original tower that stood on the mahādvāra.

Some of the new monuments discovered during the year require immediate attention in respect of conservation because of their architectural importance. Examples are the Siddhēśvara temple at Belagutti, Honnali Taluk and the Śrī Narasimha temple at Narasīpur, Bēlūr Taluk. The Siddhēśvara temple at Belagutti which is a typically late Chālukyan monument built by the Sindas is in an advanced state of decay. Thick vegetation has grown on the monument, dislodging the architectural members of the towers and walls, and developing cracks in the roof at several places. One of the towers has collapsed completely leaving the garbhagriha open to the sky. In view of its architectural importance, the monument has to be brought under protection under Class II of the Ancient Monuments in the State List, and immediate steps must be taken to prevent further decay. The Śrī Narasimha temple at Narasīpur on the other hand, built during the reign of the Hoysala king Narasimha I, unfortunately has portions which are in a dilapidated condition especially the Goddess's shrine the roof of which has completely collapsed.

3. *Exploration.*—As a result of an enthusiastic and devoted search for new monuments in the State by the Director and his Assistants, fifteen monuments not hitherto noticed in the different parts of the State have been discovered. Some of them are of high architectural value, and deserve special notice. They may be briefly noted here:—

(1) Śrī Lakshmīnarasiṁha temple at Arakere, in the Arsikere Taluk, is a trikūṭāchala monument of about the 13th century A.D. built in the Hoysala style, with a row of figure sculptures on the outer wall, beautiful Vēṇugōpāla, Lakshmīnarasiṁha and Kēśava images in the three shrines (cells), and well-worked ceilings.

(2) Śrī Narasiṁha temple at Narasīpura in the Bēlūr Taluk, is another monument in the Hoysala style and is of large dimensions. This monument was built during the reign of the Hoysala king Narasimha I, and dedicated to the god Yōgānarasiṁha. A few of its ceilings, the doorway of the Goddess's shrine, as also the

main image of Yōganarasimha are some of the best examples of the exuberant carvings typical of Hoysala architecture and sculpture.

(3) Śrī Bhairava temple at Bhairavanagudda in the Bēlūr Taluk, is of an ordinary type with plain walls and plain, stepped pyramidal tower on the garbhagṛīha. But some of the figure sculptures within the temple, *viz.*, the Panchāyatana group of images in the navaraṅga containing the seated Viṣṇu image in dhyānasana pose, two Sūrya images, Kumāra on peacock, Mahiṣasuramardini in the vigorous attitude of killing the demon Mahiṣasura, and the main image of standing Bhairava have all been exquisitely carved in the Hoysala style.

(4) Śrī Mallinātha and Śrī Lakshminārāyaṇa temples at Kyāthanahalli in the Heggadadēvanakōṭe Taluk are noteworthy monuments discovered in the Mysore District. The Mallinātha temple which goes back to the early 12th century A. D. has a garbhagṛīha, a sukhānāsi and a navaraṅga of very small dimensions with all early characteristics: right-angled pilasters on the outer walls, stepped pyramidal tower with a stone kālaśa above, and slender and short double-vase type pillars in the navaraṅga. The Lakshminārāyaṇa temple which was built a generation later, on the other hand, appears to have been rebuilt at a very late period.

At Byāḍamaṭalu in the Chāmarājanagar Taluk were also discovered a few stray figure sculptures lying in a heap on a mound, among which is a rare figure of Rāvaṇa standing with all his ten heads and twenty hands, in the marching attitude. The figure is about 3 feet high and is worth preserving in a museum.

(5) The most important of the monuments discovered during the year comes from a village named Ballēśvara in the Honnāli taluk. The Ballēśvara temple which has given its name to the village is a trikūṭāchala with three garbhagṛīhas, three sukhānāsis and a common navaraṅga which is open in the front, and a porch. The lathe-turned and star-shaped pillars in the navaraṅga, the beautifully worked ceilings and the elaborately carved doorways are all typically Hoysala. The monument deserves to be included in the list of protected Ancient Monuments of the State under Class II.

(6) Next in importance are the two monuments discovered at Belagutti in the same taluk. One is the Siddhēśvara temple, and the other, that of Channakēśava. The Siddhēśvara temple is a trikūṭāchala with a high, stepped pyramidal tower on each garbhagṛīha, the steps having upward dentil mouldings at close intervals. The outer walls which are plain have a large horizontal band in the centre with a row of flowers. A beautiful Umāmahēśvara group adorns a niche in the navaraṅga. The ceilings, the pillars and the beams have all been elegantly worked. Besides these, there are a number of vīragals (hero stones) and inscriptions standing all round the monument giving the history of the Sindas who ruled those parts in the 11th and 12th centuries A.D. This monument appears to have been built in the 11th

century A.D. by the Sinda rulers. The Chennakēśava temple at the same place is also of the same type and period.

Other monuments noticed during the year are the Tirtha-Rāmēśvara temple near Belagutti, the Siddhēśvara temple at Kammaraghatṭa, Honnāli Taluk, the Viśvanātha temple at Bilijagalimōle in Malavalli Taluk, etc.

A good number of megaliths were discovered in several places in the State during the year. Some of the important groups were found at Narasamangala and Arakalavādi in the Chāmarājanagar taluk, Chinnasandra and Kongahalli in the Chintāmaṇi Taluk, Jadigēnahalli, and Konḍarājapalli near Kōlār. These megaliths were studied in detail and photographed. Arrangements will be made to include these sites along with the others already noted in the list of protected sites as per G. O. No. E. 3077-87/Archy. 10-48-4 dated 23rd May 1950.

A large map incorporating the location of all the megalithic sites so far discovered has been prepared.

The outstanding discovery, however, is a new site of early man who lived in Mysore probably 30 to 40 thousand years ago, situated near the Bānasāndra hill range. Stone tools and implements which he used were picked up and brought to the office for study. A detailed survey of this important site will have to be made in future. A sketch map of the site has been prepared, comprising the various small stream courses where these tools are to be found in abundance, and sent to the Deputy Commissioner, Tumkur District, for making arrangements to preserve the site.

4. Epigraphy.—The Department has collected about thirty inscriptions during the year including four copper plate records. These inscriptions belong to the different dynasties like the Kadambas, Gaṅgas, Rāshtrakūṭas, Hoysalas, Vijayanagar rulers and the Nāyaks ranging in date from about 400 A.D. to about the 17th century A.D.

Among the copper plate records is a set of three plates belonging to the reign of Mrīgēśavarīna, the early Kadamba ruler. It comes from Kuṇsi in the Shimoga District. The other three sets were discovered in the village of Chikkasārangī in the Tumkur District. Two of these sets, containing five plates each, belong to the reign of the Gaṅga king Śrīpurusha who ruled parts of Mysore during the 8th century A.D. while the other which has seven plates belongs to the reign of the Rāshtrakūṭa king Gōvinda III, also of the latter half of the 8th century A.D. These records throw valuable light on the history of the Kadambas, Gaṅgas and the Rāshtrakūṭas. The above mentioned three sets have been acquired for the Office Museum. A detailed study of these records is being made.

As regards the discovery of lithic records, mention may be made of an inscribed slab which had been built into the Dōrasainudra tank bund at Haḷebid.

It records the erection of a Mallikārjuna temple (which no longer exists) during the reign of Vīra-Ballāla II, a Hoysala king, by Mahadēvaṇṇa and Būchiyaboppisetṭi, the officers under the king. Three other lithic records, discovered at Śravaṇabelgola, Huļiyār and Niṭṭūr respectively are of great importance in view of the fact that they help in determining the date of the monuments near which they were found, viz., the Chennanqabasadi at Śravanabelgola, the Siddhēśvara temple at Huļiyār and the Śānthinātha Basti at Niṭṭūr.

5. *Numismatics*.—A small hoard of ten gold coins and a gold lump discovered near Thippūr in the Maddūr Taluk were sent by the Deputy Commissioner, Mandya District, for study. The coins appear to be the issues of Kanṭirava Narasarāja Wodeyar, the Mysore king.

6. *Publications*.—The Epigraphia Carnatica Volume XVI—Tumkur Supplement, containing the collection of inscriptions made during the years 1906 to 1922 in the Tumkur District, has been completed and printed, the advance copies of which have been submitted to Government. The printing of the Epigraphia Carnatica—Kolar Supplement has made good progress. Nearly 70 pages of the text have already been printed. Since several guide books to places of historical and architectural importance have become out of stock, the reprinting of these guide books has been taken up.

About 8 drawings and maps have been prepared and about 150 photographs have been taken.

7. *Museums*.—A few sculptures like the seated image of a Jain Tīrthankara with an inscription on its pedestal and a figure of Rāvaṇa, a rare image, some bronzes such as the standing Tīrthankara images and the Sōniaskanda group, Chandraśēkharamūrtshii, Ardhanārīśvara, etc., and three sets of copper-plate records have been acquired for the Office Museum during the year.

8. *Exhibition*.—The Department participated in the Kannada Sāhitya Sammelana Exhibition held at Mysore during May 1955 and at Raichūr during December 1955. A representative collection of photographs of sculptures, monuments, etc., in the Mysore State as also some original copper plate records, and estampages of lithic records bearing on the history of Karnātaka were displayed. The exhibition attracted a good number of visitors and won appreciation from distinguished scholars. The Department had also sent a representative collection of photographs of the Muslim monuments in the State to the Historical, Cultural, Scientific and Tibbi Exhibition held under the auspices of the Islamia Arabic College, Kurnool, during the last week of December 1955.

9. *Library.*—About 68 new books and 20 periodicals were acquired by the Department for purposes of reference and study.

10. *Finance.*—The receipts and expenditure of the Department amounted to Rs. 27,204-15-8 and Rs. 27,204-15-8 respectively during the year. A sum of Rs. 2,111-10-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the Local Bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

11. *General.*—The Director and the Assistant Director participated in the Oriental Conference held at Annamalainagar during the month of December 1955. The Assistant Director read a paper on 'New Light on Megalithic Dating' in the Archaeology Section of the Conference.

The members of the staff spared no pains in getting through the work of the Department efficiently during the year.

PART II—STUDY OF ANCIENT MONUMENTS AND SITES

Anekal.

Anekal is situated about 21 miles south of Bangalore. It has a few monuments built in the Dravidian style. To the south of this town, and on the other side of the tank, lies an extensive field of about 5 acres in area with a high mound. The area is mostly under cultivation and is also being excavated for its soil as manure, since it is ashy. This is an ancient site containing large quantity of red-and-black pottery, highly polished. In addition to this type, thick pottery, probably wall pieces of urns, thick rim pieces and ornamented rim pieces of dishes occur. The site also yielded one or two sherds of the russet-coated ware with the criss-cross design in Krolin. A few pieces of neolithic celts were also picked upon the site. All these evidences tend to show that the site is sufficiently ancient, and may, if excavated, reveal different cultures. On the site are lying some old inscribed slabs including vīragals belonging to the Gaṅga period, indicating that the old town probably flourished even during the 8th and 9th centuries A. D.

CHANNAKESAVA TEMPLE.

This temple is in the middle of the town. It is built in the Dravidian style of Architecture and has a garbhagṛīha, a sukhānāsi, a navaraṅga and a mukhaṇḍatapa. The latter two parts appear to have been altered greatly by modern additions. The original structure belongs to about the 14th century A.D. The garbhagṛīha has turreted niches on the outer walls, one on each side. One of the basement friezes, which is octagonal, is decorated with a floral band. Below the sharp eaves is a row of lions or sea-horses. On either side of the sukhānāsi, on the outer walls, there are the reliefs of ornate pots from which pilasters in high relief spring up. The front portion of the building is a recent addition. The navaraṅga pillars are, on the other hand, highly interesting since they contain relief sculptures of much interest. They may be briefly noted as follows:—

SOUTH-EASTERN PILLAR: From top to bottom on the cubical mouldings are the figures of Rāma and Lakshmana, a husband and wife standing with lifted hands, Hanumān, Śrī Rāma, Viṣhṇu and Garuḍa, four handed Śrinivāsa, seated Goddess with left hand on thigh and right hand holding padma, Kṛishṇa playing with Gopi who is churning butter, Gajendra mōksha, Gopī-vastrāpaharana, man seated with a string of flowers in his hands and Viṣhṇu standing with 14 hands (Viśvarūpa).

SOUTH-WEST PILLAR: Yama-Jarjunīya episode, Yōgānarasiṁha, Narasiṁha killing Hirānyakaśipu, Varāha, Matsya, Narasiṁha fighting with Hirānyakaśipu, Vidyādhara with human body and peacock tail, Kūrmāvatāra, Narasiṁha coming out from the pillar split in two, Kāliṅga-mardana, Lakshmīnaraśiṁha and Narasiṁha pursuing Hirānyakaśipu.

NORTH-WEST PILLAR: A monk with his stomach hanging out and knees bent together, Vēṇugopāla with 4 hands, Svāmi seated with folded hands, Śankha, Garuḍa, Hanumān, Kṛishṇa seated and playing with Gopī, Kṛishṇa stealing butter, Ṛishi seated on hill, Kāmadhēnu, Kūrmāvatāra, a sage pointing to something, and followed by a servant.

NORTH-EAST PILLAR: Balarāma with *hala* in his hand, Janārdana, Vāmana with umbrella lifted up, Rāma and Hanumān, Vāli and Sugrīva fighting, Brahma pouring water with kamaṇḍalu on the foot of the next figure Trivikrama, Venkaṭeśa, Bali, Trivikrama treading on Bali, Vāmana with umbrella.

The figures are fairly in high relief and are of good workmanship, considering that these have been worked on hard granite pillars. In the garbhagṛīha stands the image of Kēśava between two goddesses Śrī and Bhū with an ornamental prabhāvalī. Though the figure is popularly known as Kēśava it is really Janārdana.

MALLIKĀRJUNA TEMPLE.

About a few yards to the north of the Kēśava temple is the Mallikārjuna temple. It also goes back to the 14th century. Though large, it is of an ordinary type without much architecture in it. But the lamp pillar in front of it is elegant. It is about 40 feet high with cubical base and octagonal shaft, and is slightly tapering. On the four faces of the base are the following figures which are finely done :—

- (1) Śiva holding arrow, axe, bow and deer and wearing ruyḍamālā, stands on a four-wheeled chariot drawn by horses.
- (2) Nandi.
- (3) Gaṇeśa
- and (4) Vīrabhadra standing with Daksha in attendance.

THIMMARAYASVAMI TEMPLE.

This temple, about a mile to the north of Ānekāl, is mostly a plain one. It is not much of archaeological importance. But in front of this temple is another small temple of Venkaṭeśa, the image of which, it is said, has been removed to Doddaballāpur some years ago. Now there stands in it a figure of Anjanēya. The temple appears to belong to the days of the Vijayanagar king Bukkarāya II, whose inscription in Tamil appears on the basement cornice of the temple. There is also another Tamil inscription on the basement cornice of the Thimmarayasvāmi temple.

Bannerughatta.

Bannērughat̄ta is a small village in the Ānekāl Taluk, situated at a distance of about 10 miles to the south of Bangalore City. This seems to have been a great centre of pilgrimage throughout its history, as evidenced by a number of inscriptions at the place, ranging in date from the 13th century to the 19th. The inscriptions of the Vijayanagar period refer to it as Banūraghaṭṭa, while one of the early Tamil inscriptions call it Vauniargaṭṭam, but the origin of this name is uncertain.

CHAMPAKADHĀMASVĀMI TEMPLE.

The main interest in the village is the temple of Champakadhāma. At the foot of the hill, and on a conspicuous height in the very centre of the village, stands this imposing structure. As one drives to the village on the Bangalore-Ānekāl road, the temple with its tower and the mahādvāra presents a picturesque view with the hill in the back-ground, and the main street in front, flanked by rows of houses on either side.

The temple is reached after two sufficiently high flights of steps, in the midst of which is the mahādvāra. (Plate II). The structure is in the Dravidian style of architecture, and goes back to Hoysala times. On epigraphical evidence, we know that it was built in 1257 A.D. by one Pūrvādirāya, a Tamil subordinate of the Hoysalas, (M. A. R. 1908, page 14). The original temple consists of a garbhagṛīha, two sukhānāsi and a navaranga. It is constructed on high basement consisting of several cornices which bear a number of Tamil inscriptions. (Plate III).

Within the garbhagṛīha is the image of Vishṇu with his consorts, locally called Champakadhāma. (Plate IV). It is interesting to note that the name Champakadhāma is of a very late origin, occurring in an inscription of 1819 A.D. Both Hoysala and Vijayanagar inscriptions name the God as Dūmōlara. There is also a fine group of bronze images (Plate V), perhaps, of the same God, kept in the sukhānāsi. Judging from their workmanship, the processional bronzes can be, perhaps, assigned to the Vijayanagar period.

The indented mahādvāra is a lofty structure, and consists of a number of basement cornices above which rises the wall relieved by square pilasters, with kalaśa bearing round-pilasters at intervals. With these features and the occurrence of sea-horses above the inverted boat-shaped caves, the style is comparable to those of Sōmēśvara temple at Kurudumale and Svayambhūvēśvara temple at Maṭhivāla. These constitute a class by themselves, and may be considered as an off-shoot of Dravidian architecture, prevailing in Eastern Mysore during the Hoysala period.

There is a Tamil inscription of the Hoysala general Singeyā-Daṇḍayāka on the left jamb of the door-way, dated 1291 A.D.

To the right of the road, at the very entrance of the village, under a pipal tree is a row of images of persons cutting their own necks with swords (Kaḍugattī-kal).

Such images are set up to commemorate the self-sacrifice of persons at the death of their masters, and are comparable to those at Domlūr and Kāḍugōdi.

Kudalur.

Kūḍalūr is a village about 4 miles from Channapaṭṇa on the road from Maṭūr-paṭṇa, on the left bank of the Kanva river. It appears to have been a prosperous agrahāra town throughout the Gaṅga, Chōla and Hoysala periods as can be gathered from numerous inscriptions. In the inscriptions it is called Rāja-Rāja Chaturvēdināṅgalam after the great Chōla king Rāja Rāja (955-1014 A.D.). It was included in the Kīlālainādu of Rājēndra Chōla Vaṭanādu in Mudigondā Chōla maṇḍalam. There stood here, at one time, a number of monuments, sculptured-pieces, images, etc. At present, however, there is only one temple fairly in tact, viz., Śrī Rāma temple. The god of this temple is referred to in early inscriptions as Sirkunaiānapperumāl. The temple is built in the Dravidian style of architecture and does not call for any special attention from the architectural point of view. But the main image in the garbhagṛīha and the image of Venkateśa or Janārdana standing against the inner wall of the mahādvāra, bear early characteristics, and are noteworthy.

MANGALEŚVARA TEMPLE.

The Maṅgaleśvara temple is completely in ruins, and on the mound of the ruins is now built a small structure for housing the ancient Maṅgaleśvara liṅga. The basement of the original temple contained a large number of Tamil inscriptions belonging to the Chōla and Hoysala periods respectively. But these basement cornices bearing inscriptions are now scattered here and there, and some have been built into the steps of a square pond near by. Some are buried in the temple mound.

BRONZE IMAGES: Recently during the course of digging a well for the Maṅgaleśvara temple, the villagers came across with a large slab only a few feet below the surface and on lifting the slab, a group of bronzes was found.

The group has five images, all in a good state of preservation. (Plate VI). Of the five images the most outstanding is the image of Naṭarāja, (Plate VII). It is about 2'-9" in height including the pedestal, and is surrounded by an oval-shaped prabha. All along this prabha are darting out three-pronged flames except the topmost one, which has five prongs. The flames are depicted as becoming more prominent as they go up. The face is broad; and the posture dignified. The image is well proportioned with broad chest, slender waist and proportionate limbs. On his head Śiva has jaṭamakuṭa with a crescent moon on the left, a hooded serpent on the right, and a kīrtimukha in front. He wears a benign smile. The lips are rather thick; and the eyes broad. On

the forehead appears the third eye. The God wears makarakuṇḍala in the right ear lobe, and patrakuṇḍala in the left one. His four hands are thus disposed : the right-lower is almost in the abhaya pose with a hooded cobra on the wrist, the right-upper holds damaruga, the left-upper, five-pronged fire, and the left-lower is in the gajahasta or lambahasta pose which passes straight across the chest. The ornamentation is very moderate. The demon on whom he is treading is looking up in supplication with his lower lip curved round. He holds a hooded serpent in his left while the right hand is in what looks like chinmudra.

Next comes the finely seated image of Śiva as sukhāsanamūrti, (Plate VIII), about a foot and a half high. He is seated erect on an oval-shaped bhadrapiṭha over which is spread the skin probably of a tiger. He is seated in sukhāsana with his left leg bent and resting upon the seat, and the right one hanging down. The face is round and graceful. The jaṭāmakuṭa has been beautifully shaped into a crown. The crescent, hooded serpent and the kirtimukha are all in their relative positions as on the head of the image of Natarāja. A jewelled band is wound round the bottom of makuṭa. As usual there is a makarakuṇḍala in the right ear and a patra or vṛitta kuṇḍala in the left. He holds in his back-right hand the paraśu and in the back-left hand, the mrīga. The front-right hand is in the abhaya pose, while the front-left in the simhakarṇa. He wears necklaces, yagnōpavīta, udarabandha, kaṭibandha, bracelets, armlets, etc. The drapery of the god which covers up only half the thighs is well worked with floral and other designs.

The remaining three images represent female deities. Two of them are standing images, while the third one is a seated figure, (Plate IX). All are two-handed and hold a flower in their right hand. The standing figures have their left hands hanging down while the seated figure has its left hand in the simhakarṇa pose. (Plate X).

These are some of the rare and valuable metallic sculptures discovered in the State. The workmanship, and the delineation of the limbs of these images, take them back to about the 11th century A.D.

In front of the village, near and around the Rāma and Mangalēśvara temples are mounds abounding in ancient pottery. They are red-polished and black-polished, a few are thick rim pieces and sherds with incuse ornamentation. It is possible that a small excavation on the spot may reveal the existence of cultures prior to the Gaṅga or Chōla period.

Nirgunda

Nirgunda is a small village in the Hosadurga taluk, and is about 8 miles from it. It is reached from Hosadurga on the road leading to Ajjampura through a deviation to the right, at the 7th mile. The village is now an insignificant one and must have been prosperous in the days of the Hoysalas. In the village there are three temples dedicated to Rāmēśvara, Channakēśava and Siddhēśvara.

RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple is situated to the west of the village. It has a beautiful granite tower of the Kadamba style, (Plate XI, 1). This by its workmanship could be taken back to the Hoysala period. The presence of a beautifully-worked Mahishāsuramardini and a broken bull which are made of chloritic schist, prove further that the date of the monument could be taken to the Hoysala period. There is no inscription mentioning the date of construction of the temple.

CHANNAKĒŚAVA TEMPLE.

The Vishṇu or Channakēśava temple is another important monument of the same period, (Plate XI, 2). The temple faces east and has many later additions. The original image of god Kēśava is now missing.

SIDDHĒŚVARA TEMPLE.

The last among the important temples is one dedicated to Śiva, consisting of a garbhagṛīha, a sukhānāsi, a nāvaraṅga in its front with two side-shrines of the navaranga and a front porch attached to it, (Plate XII). It faces east and is built of the usual chloritic schist, being raised on seven basement cornices, characteristic of the Hoysala style. The cornices are quite plain. The walls are also plain and are relieved by square pilasters. The plan is squarish with a number of indentations. The walls have on them two courses of eaves with bud-like ornamentation. The brick and mortar tower over the main garbhagṛīha is probably a later addition. The bricks of the tower have been dislodged with the result that rain water percolates into it. The walls are quite out of plumb and the other wall of the northern face as well as the southern portion of the eastern wall of the nāvaraṅga have fallen down.

The front porch of the temple is reached by a flight of steps on either side of which are the roughly-worked elephant railings. It is attached to the nāvaraṅga and has two sixteen-fluted pillars with octagonal and square base respectively. The nāvaraṅga is raised on four lathe-turned and well-polished pillars and pond-shaped pilasters. The doorways of the nāvaraṅga, the two side-shrines, and the garbhagṛīha are exquisitely carved. The figures of Vēṇugopāla and Channakēśava in the side-shrines are of very good workmanship. Both the figures deserve to be photographed. The garbhagṛīha has a well worked sōmasūtra and linga which is the main deity of the temple. The sukhānāsi has two finely carved jambs with perforated screens, and fine scrolls, and within each scroll a human figure is incised, (Plates XIII and XIV.)

The ceilings of the temple are as shown in the plan very well carved. They are domical with different designs. The ceiling over the Vēṇugopāla shrine is flat and has a padma at the centre, within a square. The ceiling of the front porch is also flat having nine lotuses arranged in nine small squares. In the nāvaraṅga is a finely

worked Gaṇeśa. The lintel over the sukanāsi doorway has a row of figures arranged thus:—Brahma, Gaṇeśa, Tāndavēśvara, Kumārasvāmi and Channakēśava. Since the central figure over the lintel is Tāndavēśvara it definitely indicates that the construction was mainly intended to instal the linga in the main shrine. Besides, the sukanāsi doorway has on either side Śaiva dvārapālas. As for the side-shrines dedicated to Channakēśava and Vēṇugopāla, they have Vaishṇava dvārapālas.

The temple deserves to be conserved. The roof has to be re-made after removing the heavy brick tower over the garbhagriha and the unusually thick material there, by lessening the load over the roof. The bulged-out portion of the outer wall has to be brought to plumb and the fallen portions re-set. The inter-spaces of the double wall filled up with brick-bats and mud, etc., should be cleared and packed with cement concrete.

Turuvanur

At a distance of about 14 miles to the north of Chitradurga, the village of Turuvanūr is situated. It appears to have been of importance as far back as the 8th century A. D. as evidenced by the presence of a Nolamba Pallava temple of Iṣvara together with an inscription in front of it. But the structure has been reconstructed in modern times. Only the linga and the Nandi to its front are old. The Nandi or bull is well carved with modest ornamentation and bold delineation of its limbs, and developed hump with its graceful curve backwards. The inscription in front of the temple is unfortunately peeled off on the top so that the details concerning the local rulers and their suzerains are missing. So far as it is readable, we can gather that several gāvundiās (their names are given) joined together in making a gift of land. The temple is locally called the Rāmalinga temple.

Turuvanūr is a hobli head-quarters ; and is being surrounded by a stone fort wall of about the 17th century, having bastions and cavaliers at intervals, and battlements with musket-holes. The fort originally appears to have had only two gates, one on the east and the other on the west. Inside the fort area there are some minor temples. A few yards to the north of one of these temples is a hero stone or māstikal whose front face has a sculptured panel representing a warrior being followed by his wife as a mahā-sati with her right hand up-lifted. But the back of the stone has a portion of a minutely carved ceiling frieze consisting of floral and other decorations suggesting that originally it belonged to an old temple.

Towards the south of the fort area there is another temple called Turuvappa temple. The name suggests that there was once a local chief called Turuva or Turuvappa who was responsible for the present name of the village. But there is nothing architecturally important in this temple. Only small, natural stone boulders are kept in a row in the main shrine and worshipped.

MEGALITHIC SITE.

At a distance of about a mile or so from the town and to the left of the Turuvanūr-Naikanahaṭṭi road is a large rocky field. It is very uneven. All over this area are dispersed a number of megaliths of the cairn type. (Plate XV, 1) Many of these cairn heaps have been cleared, and the place made even for cultivation by the villagers. Even where the heaps of pebbles are in position the boulders which encircled them have been cut into size stones and removed by the villagers for building purposes. Some of the megaliths that are intact have two circles of stones. These stones are generally of granite. Since the whole area is being brought under cultivation, it is likely that these megaliths will rapidly disappear. During the course of such clearance, one of the villagers dug out a megalith out of curiosity. The rubble packing at the top was removed to a depth of about 3 feet, where there were two huge slabs each measuring about $10' \times 5'6''$ kept side by side. The stones had been pushed to the sides and the earth dug out to about 3 to 4 feet, (Plate XV, 2). It is reported that there were pots of different sizes and shapes and in one of them there were some bone pieces. The pottery pieces found at the spot were mostly red-polished.

Sravanabelgola.

THE GOMATESVARA STATUE

The Department of Archaeology after, making a close inspection of the image on 13th November 1937, observed on the image of Gomatesvara at Śravaṇabelgola the occurrence of a few cracks, and prepared a note on them. The Government of Mysore constituted a Committee in 1945, to take up the question of studying these cracks and suggest measures by which the image could be conserved. The members of the Committee were :

- (1) The Muzrai Commissioner, (*Chairman*)
- (2) The Chief Engineer for Roads and Buildings,
- (3) The Director of Geology,
- (4) The Government Architect,
- (5) The Director of Sandal Oil Factory,
- (6) The Director of Archaeology, and
- (7) The Deputy Commissioner, Hassan District.

The Archaeological Chemist in India also visited in 1945 the image at Śravaṇabelgola, at the invitation of the Government of Mysore and submitted his report. It may be mentioned that the granite out of which this monolithic figure is carved out, is of a fine quality. It has a uniform texture and is almost free from foliation and cleavage and other structural flaws. The rock is mostly composed of quartz, feldspar and biotite. The feldspar and other ferruginous minerals are liable to undergo decomposition by the action of rain water resulting in the deposition of yellow ferric hydroxide. The most important problem in the treatment of the Gomata image was

arresting the percolation of rain water. The second problem here was to deal with the cracks. The cracks by themselves are insignificant but accumulation of water inside them would eventually endanger the safety of the statue.

To facilitate the study of these cracks the Department of Archaeology took several close-up photographs of which a few are illustrated on Plates I, XVI, XVII, and XVIII.

Ink rubbing of the cracks were also taken with a view to determine the actual size of each one of them. After 1953 the Committee was reconstituted by the Government of India which took over the Gomatesvara figure as one of the 108 monuments declared to be of National Importance, in the Mysore State.

The State Committee in the year 1951 had already made a special enquiry, and had obtained the valuable advice of Lt.-Col. B. C. G. Shore, Consulting Architect, London, who had suggested the use of silica seal or Ethyle silicate for filling up the cracks, because this chemical is highly resistant to weathering and chemical attack of industrial atmosphere. After this, coating the image with a water repellent solution would prevent further decay of the affected parts from the agencies of weathering.

The Government of India have put up a lightning arrester near the image, as a measure of safety.

Narasipura.

YOGANARASIMHA TEMPLE.

Near the present village of Narasipura, an adjunct of Halebid, stands on a high mound, the temple of Narasimha facing east. Narasipura was a small town during the Hoysala period.

The temple consists of a garbagriha, a sukhanasi, a navaraanga and a front porch. Another set of garbhagriha and sukhanasi attached to the navaraanga on the southern side is also present, though much dilapidated (Plate XIX). It is, therefore, a double-celled temple. The north-east corner of the outer face of the navaraanga has gone out of plumb and deserves to be set in order.

The temple is standing on a set of six tiers of basement cornice (Plate XX) and the walls are all well-indented, and relieved by pilasters. In between the pilasters of the main garbhagriha and the sukhanasi, are carved the different forms of Vishnu in the standing pose flanked by female chowri bearers and musicians.

The temple has many inscriptions in Tamil and Kannada. They are found on the beams of the navaraanga, the cubical moulding of the navaraanga pillars, and also on the beams of the front porch, and the right side wall of the navaraanga doorway. Most of these inscriptions, refer to grants made to the Narasimha temple. The inscription on the cubical moulding of the pillar of the navaraanga records that when Hoysala Vira-Narasimha-Deva was ruling the kingdom of Dandasamudra,

Manchiyakka, the mother of the great Minister Perumāle Dañḍanayaka made certain grants in the name of God Narasimha in 1280 A.D. There is no inscription giving us directly the date of construction of this temple, but the inscription mentioned above shows that the temple must have been constructed prior to 1280 A. D.

The monument is in Hoysala style. The ceilings have been beautifully worked, particularly those in the navarāṅga. The ceiling in the main sukhānāsi with the figure of Ugra-Narasimha in the centre, has also been worked well. The entrails of Hiranyakaśipu are carved in the form of a chain, like the one on the Narasimha image of Maddūr. The central ceiling of the navarāṅga has also the figure of Narasimha with Hiranyakaśipu on his lap. Perhaps the best ceiling of the whole temple is found at that part of the navarāṅga which is fronting the sukhānāsi doorway. In the octagon-like ceiling are found the figures of Ashtādikpālakas with Viṣhṇu on Garuḍa in the centre, probably depicting the Pārijātāpaharāṇa episode. The front porch also has an elegantly carved ceiling, the octagonal, and the square faces of which contain finely carved miniature figures of musicians, dancers, drummers and images of various forms of Viṣhṇu. The tiny figure of Narasimha in the standing pose, facing the main garbhagṛīha is a good example.

The doorway of the southern garbhagṛīha has been beautifully worked and deserves special notice.

The main figure within the garbhagṛīha is Yōgānarasimha, about 3 feet high with a prabhāvāli containing a carved serpentine tōraṇa and the Daśāvatāra figures (Plate XXI).

The temple has a leaky roof. The brick tower over the garbhagṛīha is too heavy and may be dismantled. The roof of the whole temple requires to be made watertight. The southern garbhagṛīha with its beautiful doorway should be strengthened, and the opening in the wall may be filled up. The out-of-plumb portions of the navarāṅga should be brought to plumb.

Pushpagiri.

MALLIKĀRJUNA TEMPLE.

To the south of Halebid town, and about 2½ miles from that place is a hill called Pushpagiri. A stone causeway leads up the hill into the temple of Mallikārjuna (Plate XXII, 1, 2) which faces east. It consists of a garbhagṛīha with a circumambulatory passage, a sukhānāsi in front, a navarāṅga, attached to which on the northern side is a cell. Originally this structure was a Jain temple as shown by the presence of the image of a seated Jaina Saint mutilated and transformed into a linga, on the lintel. His mukkode is still present. The beautifully carved ceiling on the south-west corner of the navarāṅga has also the seated figure of a Jina with a single umbrella, surrounded by the Ashtādikpālaka figures. The central ceiling of the navarāṅga has the figure of Indra with the elephant by his side. This recalls the ceiling of Indra in

front of the Gomata figure of Sravanabelgola. The navaranga is approached by a mukhamantapa of twelve squares built slightly at a later date. The pillars of the mukhamantapa are lathe-turned, and the ceilings are all well carved. In front of the mukhamantapa is a Mahadvāra, raised on lathe-turned and star-shaped pillars.

Again, there is the presence of a seated image of a Jina with the mukkōde, on the lintel of the Mahadvāra. Attempt has been made to mutilate this figure, too. There are also seated Jina figures on the turrets of the outer walls of the Mahadvāra. (Plate XXIII).

Bhairavanagudda.

BHAIRAVA TEMPLE.

To the north of Pushpagiri is a small hill called Bhairavanagudda the top of which is reached by a flight of steps, leading to the maliadvāra of the Bhairava temple. It is a small structure with a garbhagriha, sukhanāsi and navaraṅga enclosed by a compound wall. In the navaraṅga are placed a number of fine images of Hoysala workmanship. The figures of Mādhava, (Plate XXIV). Sūrya, (Plate XXV). Shaṇmukha on peacock and Maṇiśasuramardini (Plate XXVI) in the sukhanāsi are noteworthy. The main deity, namely, Bhairava (Plate XXVII) in the garbhagriha, is a piece of good workmanship. Into the ceiling of the mahadvāra are embedded a number of finely sculptured and inscribed vīragals, while within the compound are found a number of head-offering stones with the Śivapāda enclosed by serpents in the centre, alluding to a custom which was so rampant in the Hoysala times.

Vrahanatha Kallahalli.

VARAHANATHA TEMPLE.

The temple of Varāhanātha is a lofty structure consisting of a simple garbhagriha and a sukhanāsi in its front with a flight of steps leading up to the temple. The walls are relieved by pilasters and are devoid of wall images. (Plate XXVIII). In the garbhagriha, a beautifully carved but colossal image of Varāha with the Earth Goddess on his left lap is seated, on a pedestal (Plate XXIX). Judging from the style of workmanship, it may be assigned to the late Hoysala period. In front of the temple lies the inscription of Viraballāla III with the usual anthropoid Gaṇḍabhērunḍa sculptured on the top panel (Plate XXX). The image is seated in sukhāsana, the right leg being placed on a lotus. It is four-handed with chakra, and śankha in the right and left back-hands respectively. The right fore-hand holds a lotus bud, while the left encircles the waist of the Goddess. The God wears a kirīṭa, well worked, the bottom of which has a series of garland-like ornamentation. The image including the pedestal is 18'-3" while the pedestal alone is 5'. The snout of the Varāha has the tusks beautifully shown on either side. Just adjoining the ears on either side, the artist has shown the beautiful curls of the head.

The drapery is beautifully worked, and includes flower or chakra designs. On the lowermost portion of the pedestal there is the usual kneeling Garuḍa while the upper pedestal on which the image sits is relieved with the figures of lions typical of the Hoysala period. The pedestal serves as the Sōmasūtra, and there is no separate one of that kind.

The back of the figure is also finely worked, and the right arm of the Goddess is just caressing the back of the waist of God Varāha. The Goddess is two-handed, and holds in her left hand a lotus bud. The Goddess also wears flower or chakra-designed drapery. The śankha and chakra of the deity are well-worked.

Gomatagiri.

Gomaṭagiri hill is situated to the right of the Mysore-Hunsur road, at a distance of two to three miles, and is about 16 miles from Mysore. The image of Gomaṭa stands on a picturesque granite outcrop (Plate XXXI). The granite here has an admixture of porphyry.

GOMATEŚVARA IMAGE.

The image stands erect on the hill and is about 16' in height (Plate XXXII). It is well made, and is out of granite. It is also like the Gomateśvara of Śravaṇabelgoḷa, with the creepers going round the legs, thighs, and arms and showing up at the shoulders. The curls of the head are well-worked (Plate XXXIII). It has a faintly smiling face, and the eyes are gentle. The two hanging hands are just touching the hood of the serpents on either side. Like the Gomaṭa at Śravaṇabelgoḷa, the serpents are not shown coming out of the ant-hills.

The date of the image cannot be precisely fixed though it could be assigned to about the 14th century, as evidenced by its workmanship. The head, the neck, the hands, the shoulders and the back are all beautifully made.

The Gomaṭa figure at this place is in a good state of preservation. Thanks to the generous interest evinced by the Jains of Mysore, particularly Sri Vardhamanaiah and Sri Chandraiah who have contributed a good deal for the maintenance and safe custody of the image.

Owing to a stroke of lightning, the granite outcrop had sustained a chasm of twenty to twenty-five feet wide and when I went to see the image for the first time, I had to climb up to the top of the hill with the help of a creeper. The brick canopy over the head of the image (Plate XXXIV) has been now removed, exposing the curly head and the massive shoulders to the visitor from a mile or two.

Haradanahalli.

PAINTINGS.

The Anilesvara or Divyalingeśvara temple at Haradanahalli has been briefly noticed in the M. A. R. 1937, pp. 38-39. Though the temple hails from about the

14th century and numerous additions have been made from time to time, till about the 18th century, there is nothing of special architectural value. But at the back of the temple, there stands a row of cells enshrining some images with a long corridor in front. This portion appears to have been constructed during the late Vijayanagar period. The ceilings and the beams of the front corridor have paintings worthy of study, and are comparable to those at Lēpākshi. But unfortunately most of the paintings have peeled off since the entire corridor has been leaky. Even what remains of these paintings is worthy of study and preservation. Plate XXXV shows a painting of Gajāsuramardana on the 5th ceiling. Śiva, after killing the elephant, is dancing over its head. The whole group is vigorous and full of life. The group is encircled by a scroll design. Plate XXXVI gives another ceiling-painting depicting the Lakshminārāyaṇa group under a prabhāvalī (halo) in the shape of a trefoiled arch flanked by rows of parrots, and again by scroll bands. Portions of this painting have worn out.

Other ceiling paintings have seated Śiva with five faces and ten hands, the Umāmahēśvara group, Andhakāsura samhāri, a large full blown padma, Rājarājēśvari and Śiva riding Nandi with his consort. The beams have some interesting scenes from Bhāgavata, Bhārata, Śivalīlas, and also dānpati figures, etc. A few of them may be noticed here. On the beams of the first ceiling are: standing Gaṇeśa, a devotee, Lakshminārāyaṇa, Umāmahēśvara group, Gōpi churning milk being molested by Kṛishṇa, Kṛishṇa on fours, Kṛishṇa dancing with butter in his hand, seated Gajalakṣmī, Vēṇugopāla, Arjuna shooting arrows at Śiva, etc. On the beams of the second ceiling are: Dēvas and Asuras churning the ocean, Śiva killing the demon Andhakāsura with his trisūla and attended by musicians, the horse headed Tumburu playing on mṛidaṅga, Brahma with cymbals in his hands, a God with flute, and another with davaṇe (drum), and ashṭadikpālakas and devotees worshipping liṅga. On a beam of the fifth ceiling a snake charmer is playing nāgasvara, while a cobra has opened up its hood. The scene is being witnessed with wonder by a monkey which has stood on its hind legs. Another beam has the episode of Gōpīvastrāpaharaṇa, while the next, Bēdara Kannappa offering his eye to Śiva. A beam of the 8th ceiling has Vēṇugopāla, and a Gōpi playing on vīṇā with Kṛishṇa listening.

Hale-Alur.

ARKĒŚVARA TEMPLE.

Ālūr and its monuments have been noticed in the Annual Report of this Department for the year 1937. Among the monuments there, that of Arkēśvara happens to be the most important from the point of view of sculpture. On the cylindrical shafts and square bases of the pillars of the Nandi manṭapa and navarāga are to

be found interesting sculptures in low relief. These sculptures appear to illustrate some incidents in the life of a king, probably Rājēndra Chōla. One such pillar is illustrated on Plate XXXVII.

On one of the faces of the cubical base of the pillar may be seen a group of five warriors, sailing in a boat towards a temple with a lofty gōpuram (Plate XXXVIII). This perhaps depicts the Kandalur Salai victory of Rājēndra Chōla. The sea is represented by lines for waves, a sea horse and a fish. This is a rare and interesting sculpture found in the Mysore State. On either side of the doorway of the navaraṅga are panels of sculpture representing groups of musicians playing on drums, cymbals, flutes, vīṇā and a violin-like instrument. The figures are full of life and movement. Two of the panels are illustrated on Plates XXXIX and XL. Note the violin-like instrument in the hands of a seated figure on the left-hand corner of one of the panels. The flattish central ceiling of the navaraṅga is divided into 9 panels. The central panel is dedicated to Śiva, dancing. The God is eight-handed and they are thus disposed, commencing from the right-lowest, clock-wise :—svarga-hasta, dānīaru, triśūla, fire, serpent and lamba hasta.

A drummer is seated to the right of Śiva, and is playing on trīghata—three-faced drum. The pose of dance of Śiva is very much like that on the ceiling of the Kallēśvara temple at Araḷaguppe though the workmanship is not so good. On the eight panels surrounding the Śiva panel, Ashṭadikpālakas on their respective vehicles, occur, (Plate XLI).

Except for the above mentioned sculptures, the doorway of the navaraṅga, and some basement cornices, the entire temple has been unfortunately rebuilt in recent years with brick and mortar.

Near the temple of Arkēśvara, is another temple dedicated to Channakēśava. It calls for no attention architecturally but in front of it is an inscription stone which records grants for food offerings, etc., to God Channakēśava during the reign of the Hoysala king Vīraballāla III. On the top of the inscription is a panel of sculpture in which may be noticed an anthropoid Gaṇḍabhēruṇḍa and a tiger facing each other, (Plate XLII). This is a common feature in inscriptions of the Hoysala king Ballāla III. Examples come from Varāhanātha—Kallahalli, Basti—Tippūr, etc.

Byāḍamālu.

Byāḍamālu, a village situated at a distance of 5 miles to the south of Chāmarajanagar, is a place of sufficient antiquity. Though at present there are no monuments at the place, the sculptures and other architectural members lying scattered towards the south-east of the village indicate that there must have once stood a temple of good architecture. At present, some vīragals, a figure of Brāhmī and another standing figure with long coat are found there. But the most important

and interesting sculpture is that of Rāvaṇa, (Plate XLIII). It is a figure of about 3 feet in height having 10 heads and 20 hands. In the main hands, Rāvaṇa holds a sword and a mace and he is in the marching attitude. In the other hands he holds various kinds of weapons.

In front of the village is an old vīragal, (Plate XLIV) belonging to the Ganga period. It has a single panel at the centre depicting a fight between a hero and a horseman. There is a 9th century inscription around this panel which has been published in M. A. R. 1931, Inscription No. 49

It is a typical Gaṅga vīragal.

Narasamangala—Arakalavadi.

MEGALITHIC SITE.

Arakalavadi is a small village about 10 miles south of Chamarajanagar. About 3 furlongs from this place towards west and on either side of the cart-track leading to Narasamangala and on to Terakanāmbi, commences a long stretch of megalithic field. At places, the cart-track has actually run on the megaliths or has cut through some of them. They extend to about a mile and a half on the cart-track up to the deserted village of Narasamangala. Since the entire area has been brought under cultivation, most of them have been destroyed, though traces of their existence can still be found here and there. Even from what remains of these megaliths, different types can be noticed. The most impressive type here is that of the cairn. Large boulders encircle heaps of rubble near Arakalavāḍi. Some of them measure more than 40 feet in diameter, (Plate XLV). Even where the boulders have been removed by the villagers and stocked at the edge of their fields, some of the cairns still remain in position.

Towards Narasamangala, on either side and also on the cart-track itself, occur cists of different sizes, and some of them are disturbed. (Plate XLVI).

Gopala.

The village Gopala is about a mile and a half to the east of Sidlipura in the Bhadrāvati Taluk, and stands by the side of the river Bhadrā. It was once a large village, as can be seen from the ruins, the monuments, the mud fort and the moat, but now a deserted village covered over by thick forest. Traces of the fort and the moat can be noticed here and there, and at the fort entrance, there stands now a figure of Vīrajanēya in high relief. It is a good figure but very much mutilated. The village was an agrahāra town in about the 12th century A.D. with the temple of Vēnugopala in the centre and that of Ballēśvara to the north-east.

GÖPÄLAKRISHNA TEMPLE.

The original structure belongs to the late Hoysala period, and consists of a garbhagriha, a sukhanāsi and a navaraṅga. The outer walls are raised on a basement consisting of two plain cornices which have dentil mouldings at intervals. In between the two cornices are carved figures like swans, squatting lions, a figure holding serpents in both hands, purushāmṛiga, two birds fighting, etc., in low relief. The walls are plain and straight. The navaraṅga doorway has a Gajalakshnai lintel with bnd hangings on either side, and the jambs have pilasters with the usual bell and other mouldings. The pillars of the navaraṅga are of the lathe-turned type but are rather stout (Plate XLVII). All the ceilings are raised on two sets of corner stones. The corner stones, as also the central slab, have in low relief full blown padmas (Lotus) of different shapes. The sukhanāsi doorway is similar to that of the navaraṅga, but it has a row of turrets above the lintel. The garbhagriha doorway is plain and has dvārapāla figures on either side.

The image of Vēṇugöpāla is about 5 feet in height (Plate XLVIII). It is a slim graceful figure standing under a tāmala tree. On either side of the prabhāvalī are figures of saints, cows, Göpis, etc. The image is quite intact but for the mutilation of the flute.

About a few yards to the north-east of the Göpāla temple, occurs ruins of Ballēsvāra temple. On the site lie at present some figures of Nandi, Liṅga, Virabhadra, etc. The figure of Virabhadra is a small one, about 2 feet and belongs to the post-Vijayanagar period. Though disproportionate it is a good example of figure sculpture of the Naik period, reminding us of similar figures at Bettadapura.

Sibi.

PAIN'TINGS.

A detailed description of the Narasimha temple at Sibi has been published in the Annual Report of this Department for the year 1945, pp. 50-61. The temple is important for its interesting mural paintings which cover the ceilings and beams of the mukhaināṭapa and the mahādvāra. The subject of the paintin gs is varied, covering scenes from Daśavatāras of Vishṇu, Sivalīla episodes, Mahābhārata and Rāmāyaṇa, Kṛishṇa līlas, Viśvarūpa of Vishṇu and also some portrait figures of Tippu and some of his contemporaries, probably Lakshminarasimhaiya, Puttaunaiya, Nallappa and others who are mentioned in inscription No. 98 Sira, E. C. Vol. XII, found on one of the beams of the mahādvāra. There are many paintings of marching armies with infantry, etc. Since there exist portraits of Tippu and his Muslim and Hindu contemporaries and also the inscription mentioned above, it is evident that the paintings of this temple belong to about the latter half of the 18th century A.D. The paintings are fairly well preserved, and form one of the five groups of mural paintings in the Mysore State.

Plate XLIX illustrates a scene from Kṛiṣṇalīla: Mountain Gōvardhana, with its forest, rocks, animals like peacocks, lizards, elephants, monkeys, serpents, tigers, boars and birds has, on its top, Vēṇugōpāla playing on his flute, surrounded by Gōpis. Surrounding this central representation are other paintings like the hunting scene, the shepherd scene, cattle grazing, the Gōpis chatting, etc. This forms the most beautiful ceiling painting of the mahādvāra.

The next, Plate I, illustrates the ceiling painting of the mukhamāṇḍapa. A number of gods and goddesses, different līlas of Śiva, etc., are depicted in different panels.

— Hiregundagal.

VĪRAGALS.

Hiregundagal is a village situated at about 7 miles to the north-east of Tumkur in the Tumkur taluk and at a distance of about 3 miles from Tumkur-Koratagere road. To the north-east of this village are a number of large, rough, heavy granite slabs of irregular shape in a group. These slabs are as many as twenty in number and some of them measure more than ten feet high. On these have been carved figure sculptures depicting warriors in different fighting attitudes and also inscriptions. This group of vīragals (hero stones), Plate LI, 1, happens to be highly important not only from the point of view of sculpture and epigraphy but also of history.

Many of these vīragals have a single panel covering almost the whole surface of the slab, Plates LI, 2 and LII, 1. Some of them, however, contain two or three panels all carved in low relief. The slabs are all irregular in shape and no attempt has been made to shape them into any definite form. The warriors are shown as engaged in fierce combat, holding shields in their left hands and uplifted swords in the right. They are all tall and well built, and their hair done up above the head in a knot. Their dress consists of a simple 'vīragachche'. Many have a necklace and often a dagger tucked up to the waist. Some of the warriors are armed with bow and arrows. In two or three of them, they are seen fighting against each other on horse-back or elephant-back. Where there are three panels, the bottom panel depicts the battle scene. The middle panel shows the hero being carried off by apsaras, one on each side, flying in the air. In the top panel the hero is shown at ease on a cushion seat in the Vīrasvarga attended on either side by celestial, chamara-bearing, damsels. (Plate LII, 2). These figure carvings resemble those on the vīragals at Bēgūr, Bangalore taluk (E.C. Vol. III in 91), Neralige, Arsikere taluk (M.A.R. 1911, page 38) and Ellambalase, Kadur taluk (M.A.R. 1944, inscription No. 6). The inscriptions are usually found on the top of the single-panelled stones and on the bands in between the two panels or at the sides where there are two or more panels. The characters are large and deep but as the stones have not been properly dressed and have stood there

for over 1,100 years, being exposed to sun and rain, some of the letters are quite worn out. The records have been published in E.C. Vol. XVI, Tuinkur, Nos. 86 to 106. They record several battles fought between the Gaṅgas and the Rāshtrakūṭas at various places like Kāgiṇīmogeyūr, Bāgevūr, Inchanur, Māndalibiriya, Kopulavūr, etc., during the reigns of the Gaṅga kings Śrīpurusha and Śivamāra respectively, in the latter half of the 8th century A.D. So, the figure-carvings are assignable to the same date.

Aralaguppe.

KALLESVARA TEMPLE.

The monuments at Araḷaguppe have been noticed in M.A.R. 1935, pp. 3-12. Of these monuments, the one dedicated to Kallēśvara is the oldest, and the sculptures that remain there at present are the finest. Though there is no epigraphical evidence for the date of the temple, the typological evidence and sculptural details unmistakably take it back to about the 9th century, if not earlier. The entire structure looks so modern at present, since the walls and the tower have all been reconstructed with brick and mortar. But as one enters the temple, the beautiful sculptures of the navaraṅga ceiling, Plate LIII, borne by slender pillars delights him. The ceiling is flattish and has 9 panels. They contain figure sculptures of magnificent workmanship. The central panel has Śiva dancing. The pose is so enchanting that one can see the vigorous movement of the limbs to the tunes of the flute, trīghaṭa and cymbals that are being played by those around him. The figure is almost in round, and the serene face is full of expression. There is hardly anything worth comparing in figure sculpture with it in the entire Mysore State and South India. Śiva is four-handed: the front left hand in lamba-hasta and the front right in simhakarṇa, while the two hind-hands hold triśūlas. He is moderately ornamented. The jaṭā-makuṭa has two tiaras of beaded ornamentation; the two ears have makara and nāga-kundala respectively. Besides, the figure wears necklace, armlets, beaded-bangles, waist-band, upavīta, jingles and toe-rings. The three musicians wear similar ornaments and instead of jaṭāmakuṭa they wear kīriṭa. On the four corners of the panel of Dancing Śiva are found four-flying Gandharvas holding garlands in their hands. (Plate LIV). The other 8 panels have ashtādikpālakas with consorts, riding on their respective vehicles (vāhanas). Each one of these eight panels is superbly executed. The Indra panel has in the background the representation of clouds, while in that of Iśāna, musicians with accompaniments are flying around. The sculptor has taken great care to carve even the minor details, befitting the entire ceiling.

The pillars carrying this ceiling are slender and are of double-vase type. The navaraṅga doorway is another elegantly sculptured piece belonging to the original temple. It is of fine workmanship, with its jambs of seated yakshas and Saiva dvārapālas above whom rise vertical bands of creeper-scrolls and rope ornamentation.

Each convolution of creepers has a figure of a yaksha or yakshi in different poses, the male and female figures alternating. At the centre of each jamb rises a pilaster having an octagonal moulding shaft with an octagonal band in the middle. Above this octagonal moulding is a standing female figure. The lintel has seated Gajalakshmi flanked by two elephants pouring water on her head executed with dignity and grace. This group is similar to that on the Akhaṇḍadvāra or Akhaṇḍabāgilu at Sravāṇabelgola.

Above the lintel and below, there is a row of seated dwarfish figures of yakshas. The eaves-shaped canopy has ornate creeper medallion at the centre and two horse-shoe arches on either side.

On the walls of the navarāṅga on either side occur two pierced stone windows with creeper and scroll design, having men riding on lions in the convolutions.

Halebid.

STRAY SCULPTURES.

Halebīd was the capital of the Hoysala rulers, who were great lovers of art, for over 300 years. Not only the rulers, but also their subordinates, ministers and governors built a number of temples and bastis in the capital city. But most of them have now gone to ruins; and only a few like the Hoysalēśvara, Kēdārēśvara, the group of Jain bastis, the Vīrabhadra and Ranganātha temples are now standing intact. Tradition has it that there were, once, more than 100 Jain bastis and also other temples at the place. For those who go round the old city of Dōrasamudra, *i.e.*, Halebīd, this seems to be a fact, because everywhere one can see the sculptured pieces, architectural members and other slabs belonging to numerous temples strewn all over. The tank bund is buttressed with thousands of such pieces. Several mounds enclose ruins of temples.

Many of these sculptures are excellently worked. Some of them have been collected and kept in the premises of the Hoysalēśvara temple. They include wall sculptures, basement friezes, ceiling pieces, etc. Some of the most important pieces of sculpture have been illustrated here.

1. Mahishasuramardini (Plate LIV): A standing figure in tribhangi under a creeper canopy. The goddess is treading on the buffal., while piercing a demon with a khadga. She is eight-handed but some are broken. Yet it is one of the finely executed figure sculptures in the place.

2. (a) Basement friezes depicting scenes from the Rāmāyaṇa (Plate LVI, 1): One of the pieces depicts Rāma handing over Chūḍāmaṇi to Ānjanēya. Lakshmaṇa with his bow and arrows is standing behind Rāma while the other monkeys are standing around with folded hands.

(b) Another piece represents Rāvaṇa performing sacrifice before leaving for the battle field (Plate LVI, 2). He is offering his own heads one after another to Agni but the monkeys are molesting him. An inscriptional label below mentions that Rāvaṇa is performing hōma.

(c) The next sculpture refers to the fight between Rāvaṇa and other monkeys (Plate LVII, 1).

(d) This frieze also depicts a scene from the Rāmāyaṇa. Here, Hanumān is seen captured by Indrajit. (Plate LVIII, 1).

3. Frieze of Dancers and Musicians found in the compound of the Hoysalēśvara Temple: This stray frieze belonged, obviously, to some Hoysala temple, now no more at Halebīḍ. The figures are not more than 7"—8" high, but have been executed with a sense of realism. Interesting is the pose of each one of the figures in the group. The first figure from left is playing on a type of stringed instrument, since gone out of use. The second and the fifth are having a kind of drum probably *Maddale*, which they have tied to their waist (not seen in the frieze). The fourth figure is playing on the *davane*, a kind of drum. The last figure is holding cymbals.

The dancing figure must be particularly noticed. He wears on the lower part of his knees four rows of jingles.

The head dress of all these figures is rather curious. Their hair is also done into a big knot at the back of their head. Their poses as well as their gestures are finely shown. The whole panel depicts probably an episode from Yakshagāna. (Plate LVIII, 2).

Just in front of the Hoysalēśvara temple, within the tank yard, is a fine sculpture of Nandi (bull). Though it is not as big as the other two bulls in the front maṇṭapas of the Hoysalēśvara temple, it is a good piece. It is richly bejewelled, and deserves to be preserved in a museum. (Plate LVII, 2).

At the request of the Indian Museum, Calcutta, a few Hoysala sculptures were sent to that museum for display. These sculptures were collected from Halebid, mostly near the Nagarēśvara mound, and consist of the wall images of Sūrya, Vēṇugōpāla, Lakshmī and attendant. Three of them have been illustrated here. One is the lady cymbalist (Plate LIX). The second is of dancing Śiva. His four hands are disposed thus: right lower, abhaya; right upper, triśūla (broken); left upper damaru; and left lower, varada (Plate LX, 1). The third is a standing figure (of God?) with four hands. In his front two hands, he is playing on drum (Plate LX, 2). All these figures are typically Hoysala in workmanship with exuberance of carving and minute ornamentation.

Sriramapura.

The village of Srīrāmapura is situated at a distance of about 15 miles south of Hosadurga. The ancient name of the place until recent times was Būdihālu. The place appears to have been important since the time of the Hoysala king Vishṇuvardhana whose inscription, as also that of his son Narasimha, are found among its early records.

The fort at the place appears to belong to the late Vijayanagar period. After the fall of that power, the Tarikere Chiefs seized the place, but it was taken from them by the Sultan of Bijapur and subsequently became a district of the province of Sira under the Mughals. Later on it changed hands among the Pallegars of Chitradurga, the Mahrattas and the Mysore rulers.

It is a small circular fort, the major portion of which is in ruins. Outside the fort is a wide, and deep moat. There are two Ānjanēya temples, one towards west and the other to the east, probably indicating the two gateways of the fort.

Commencing from the Ānjanēya temple to the west, the following are the monuments we come across inside the fort area. The Ānjanēya figure near the western portion of the fort is housed in a modern structure. It is a large figure, about 8 feet high, carved in bold relief. It appears to belong to the Nāyak period. The figure of Ālwar (Plate LXI, 1) now placed in the Ānjanēya shrine is said to have been brought from the Gōpālakrishṇa temple situated nearby.

The Vēṇugopāla figure of the Gōpālakrishṇa temple, is now installed in a maṇṭap by the road side. It is about 3½ feet in height with prabhāvali and belongs to about the 17th century. It is a good example of the Nāyak school of sculpture (Plate LXI, 2).

Behind a bastion which is still intact and on the bank of a fine pond, is a small Masjid of late date. The square pond of Nāyak period has steps on the four sides and a stone maṇṭapa in the centre. The pond is in ruins and its water dried up.

A fine open maṇṭapa (Plate LXII) of some temple which is said to be that of Lakshmikānta is now standing at a distance of about 30 yards to the east of the pond. Only the maṇṭapa with its western wall having well worked large niches on either side of the doorway is now left of the original temple. The structure is of granite. It has ornate pillars with rearing Yālis, lions standing on their hind legs on elephants, small projecting pillars, etc., resembling the pillars of Hajararāmasvāmi temple at Hampi, Vidyāśankara temple at Śringēri, etc. The cubical moldings of the pillars have relief figures of various forms of Vishṇu and other Gods. But most of them have been purposely chiselled off. Among those that have escaped vandalism may be noticed, the figures of Bali and Vāmana in a group, Trivikrama whose raised foot is being worshipped by Brahma, Ānjanēya escaping from the mouth of a crocodile, Rāma shooting an arrow, etc. The central four pillars are large and have four rearing lions for brackets. One of these pillars has on its cubical base, a small inscription

mentioning the name of Doddarasa, whose figure had been carved in high relief, but now chiselled off. The manṭap has heavy 'S' shaped eaves. From the style of workmanship and also from the inscription on the pillar, the temple might be assigned to about the 17th century A.D.

Further to the east, are now standing a group of temples. Among them, are two small shrines side by side which have cylindrical pillars. Both of them are low-roofed structures and may probably belong to the late Chālukyan period.

Behind these two temples and very close to them is a large Virabhadra temple built of granite whose stone tower rises like a stepped-pyramid. The plain outer walls of this temple have a right-angled middle cornice. The temple consists of a Garbhagṛīha, a sukhānāsi, a navaraṅga and a porch of three ankaṇas originally, and at a later period, the kaisāle maṇṭapa on either side of the porch and the mahādvāra in front of the open yard appears to have been added. The pillars of the kaisāle are plain consisting of cubical and eight-sided mouldings. But the pillars of the porch are more ornate. They have on their cubical mouldings, reliefo figures of squatting lions, Gaṇapati, Gajāsuramardana, Shaṇmukha, Linga, Virabhadra, Ugranarasimha, etc. The ceilings of the temple are plain, except the central one of the navaraṅga and also that of the porch which have been raised on two sets of corner-stones with a well carved padma in the centre. The figure of Virabhadra in the Garbhagṛīha is about 6 feet in height, and well carved and may belong to the 17th century.

Maralahalli.

ANCIENT SITE.

This site on the left bank of the Cauveri lies at a distance of about a mile south of Hullamballi, in the Maḷavalli Taluk. Near it was, once, the village of Maralahalli, deserted now due to the disastrous floods of the river. - The river has also destroyed most of the ancient site.

Pieces of pottery are strewn over the sandy bank, but most of them are bereft of their colour and polish, owing to lime action and constant rubbing against sand and pebbles of the current. Among them, were collected a few pieces of red-and-black ware, and also some sherd's of grey and rough burnished wares. No neoliths were found.

Belakavadi.

ANCIENT SITE.

At a distance of about a furlong to the south of the village of Belakavādi, in the Maḷavalli Taluk, occurs an ancient site. It stretches on the left bank of the Cauvery, on both sides of the village ghat, to a distance of about a furlong, and is about a hundred yards wide.

The pottery found here, is mostly of the usual megalithic type, the polished red ware, black ware, and red-and-black. Some of them have graffiti on them. Sherds of rough red ware also occurred, but burnished and ru-set-coated wares were very rare. A single sherd of the so called Russet-Coated Ware was picked up. It is rather rough and does not present the smooth, oily polish usually found associated with this particular ware. Secondly, the red wash or polish has worn out, and the under surface is exposed here and there on the sherd. There is the usual Kaolin decoration, which has also worn out here and there on the surface of the sherd. Originally this decoration constituted a cross in double lines. This Kaolin cross-design surmounts the incised ornamentation found on the sherd. If it should be regarded as the usual Russet-coated ware, then it forms a variety by itself. Inspite of the abundance of megalithic pottery, no stone-circles were found anywhere nearby. While the river is cutting away part of the site year by year the cultivators have converted much of it into rice-fields, having removed the mound of habitational deposits to a depth of about four feet. At the eastern end of the site, however, in a cutting of the bank, was a disturbed pit with animal bones and large pieces of thick, rough pottery possibly of an urn-burial. But all evidences have been lost.

Chakkur.

MEGALITHIC SITE.

Chakkūr is a small village situated about 4 miles to the south-east of the town of Heggadēvanakōṭe, in the Heggadēvanakōṭe Taluk, on the right bank of the Kapilā river. About 3 furlongs to the west of the village, and just on the bank of the river runs a rocky ridge for about a furlong. On this ridge are found a number of megaliths, of the cairn type. Many of them have double stone-circles with large capstones at the centre. In most cases, the rubble has been removed, and even the boulders of the circles, disturbed. The capstones are rough, unsized, natural boulders which are sometimes as thick as 24". About twenty circles are clearly intact. The villagers have removed the granite boulders, and stocked them at the edge of the fields which they are cultivating, leaving the huge capstones *in situ*.

The large megaliths have diameters ranging from 20 to 50 feet. No cist was met with. It is very likely that the cairns contain pits. This, however, can only be confirmed by digging.

Periyapatna.

Periyāpatna is a small town on the Mysore-Mercara road, about 40 miles west of Mysore City. Its ancient name was Singapattāṇa, and was, once, an important town in the territory of the Changālvās of Nanjarāyapattāṇa in Coorg.

ANCIENT SITE.

To the west of the town lies the remnants of a fort, square in plan, and surrounded by a ditch. The stone facings of the walls have gone, and only the mud core remains. Only at the eastern side of the fort a big stone gate way (Plate LXIII) about 20 feet high is still standing. This stone fort which appears to have been erected in 1578 A.D. by Kulōttunga Changālva Piriyarājadēva, was flourishing till the end of 18th century, when Tipu rendered it useless to the enemy on the approach of General Abercromby's army.

ŚIVA TEMPLE.

On the north-west, inside the fort, is a temple of Śiva (Plate LXIV). It has a garbhagriha, a sukhānāsi with two small side-shrines, a navaraṅga and a front porch. The monument enshrines a small liṅga and the figure of Pārvati is probably of the Pallegār period.

The four pillars inside the navaraṅga are remarkable and are all alike with exuberant carving (Plate LXV). They are octagonal in shape, having cubical bases and circular mouldings below the capital. The cubical surface of the bases are carved with relief sculptures of padmas, conventionalised swans, and dancing female figures. One of them depicts kōlāṭam by two women.

There are some fine sculptures in high relief, built into the outer wall of the temple. They are all Śaiva in character, and probably belong to some other temple at the place. Commencing from the east wall, they are as follows:

EAST WALL.

To the right of the doorway :— *Upper Row.*

1. Śiva dancing, trampling Mūyalaka. In his four hands, he holds fire and damaru in the left upper and lower, and mṛiga in the right upper. The right lower hand, though in the Gajahasta pose, rests on a trident which is piercing the chest of Mūyalaka.

2. Dancing figure of a man.

3. Nandi playing on a drum.

4. *Lower Row.*—Bhairava with four hands and rṇḍamāla, holds in the upper and lower right hands respectively, a trident and damaru, and bowl and skull in the other two. The skull is being licked by a dog. To his right stands a dwarf with a bowl on his head.

5. Two women standing.

To the Left of the doorway :— *Upper Row :*

6. Dancing Śiva eight-handed and flanked by two musicians, and one of them is playing on small cymbals. Śiva holds respectively from top to bottom, trident, sword and arrow in the right, Damaru, bow and a circular shield in the left hands. His lowest left hand raised up to the brow depicts a dancing pose.

7. A person, wearing a heavy turban of the Mahratta type. He has his left hand raised up, and holds a Danda (parasu ?) in the right.

Lower Row.—

8. Figure of Nandi and a sage. Nandi has a club in his left hand and a lotus in the right.

NORTH WALL : Upper Slab.

9. Siva, as Gajāsuramardana.

10. Nandi, flanked by two attendants. Nandi is playing on the drum. The figure on the right has small cymbals, and that on the left, a club and is also dancing.

Lower Slab.—

11. The lower slab has two panels. The lower one has the figures of four rishis seated in a row, the upper depicts a sacrifice. In another panel, on the same slab occurs the figure of standing Siva, on a tiger. The tiger is skinned off, its legs dangling and Siva's two lower most hands are holding the skin. It is a rare and unique piece.

SOUTH WALL :

Kāmadhēnu milking on a linga.

12. In front of the temple, is a wellcarved figure of Virabhadra about 5 feet high, having the usual attributes. Unusually the figure of Dakshabrahma is placed on the pedestal, instead of standing with folded hands to his right.

All these sculptures belong to the 17th century A.D.

VARĀDARĀJA TEMPLE.

This is the oldest temple in the place and seems to have been constructed in three stages. The original temple is of the Dravidian type, consisting of a garbhagriha and a long sukhanāsi (Plate LXVI). On its basement cornices, occurs the plain wall relieved by simple pilasters and rectangular small niches. The inner walls are also plain. The navarāngā and the mukhamāṇḍapa have lathe-turned pillars, and belong to the Hoysala period. The mahādvīra and the plain māṇḍapa adjoining the Hoysala mukhamāṇḍapa, were added in the Pallēgar period. The huge broken dhvajastambha before the temple may also go back to the same date.

An inscription of Kulottunga Changalva Piriyarājadēva dated in Śaka 1511, on the inner face of the door jamb of the Hoysala navarāngā, refers to the restoration of the Town, and renaming it as Periyāpatṭanā. There is an image of Vishṇu about 5 feet high inside the garbhagriha.

The monument is in tolerably good condition, but rank vegetation has grown all round and on the top, and has made access almost impossible. The lantana bushes must be cleared, the bat droppings removed, and the surrounding area kept neat and tidy.

PART III

THIRTHAHALLI HOARD

About five miles from Tirthahalli on the road leading from Kalmane to Kammaradi, a hoard of 61 silver coins and a silver ring were found in a small earthen pot in a drain by the road-side while clearing the shrubs. Two specimens out of the hoard and the ring were forwarded to this Department by the Sub-Division Officer, Shimoga, for examination and further action. On examination, the coins were found to be very important, since they belonged to the Western Kshtrapa rulers. No Kshtrapa coins had been discovered in the Mysore State before. It was, therefore, necessary to examine the entire hoard and the remaining 59 coins were obtained from the Tahsildar, Tirthahalli taluk for study.

These 61 coins belong to the well known types of the later Kshtrapas. The earliest coin of this hoard was issued by the Mahāksbtrapa Dāmasēna who according to Rapson, ruled between A. D. 223 and 236. The other coins belong to Vīradāman, Iṣvara-Dattta, Vijayasēna, Rudrasēna II, Viśvasimha, Bhartridāman, Viśvasēna, Rudrasimha II, and Yaśodāman. A few coins are very much worn out and therefore cannot be identified. It is curious, how these coins belonging to Western Kshtrapas who ruled parts of Gujarat and Malwa could have come down so far south as the Shimoga District. Obviously, they found their way to this place as a hoard of treasure and had probably nothing to do with circulation. The coins have been noticed in detail below :

THIRTHAHALLI HOARD

Dynasty : Kshatrapa

Material : Silver

DĀMASĒNA

(A.D. 223-236)

No.	Date	Diameter in cms.	Weight in gms.	
1	150	1.37	1.96	Obverse: King's head to right, date behind head, traces of Roman characters. Date : 150 Reverse: Hill mark, star to right, crescent to left, line below, Brāhmi legend around : "Rājñō Mahākshatrapasa Rudra. (putra) (rājñō Mahā) Kshatrapasa Dāmasēnasa."
2	1(52)	1.4	2.11	Obverse : King's head to right, etc. Reverse : Hill mark, etc., "rājñō Mahākshatrapasa Rudrasīhasa putrasa rājñō Mahākshatrapasa (pasa) (Da) masēnasa."

No.	Date	Diameter in cms.	Weight in gms.
VIRADĀMAN			
(A.D. 234-238)			
3	...	1.4	2.11 Obverse: King's head to right; date not clear. Reverse: Hill mark with a line below, surmounted by a crescent, crescent to left, star to right, inscription in Brāhmi characters around: "Rājñō Mahākshatra.....nasa putrasa Rājñō Kshtrapasa Viradāmanah"
4	...	1.5	2.15 Obverse: King's head to right. Reverse: Hill mark, crescent above, star to right, Brāhmi legend around within dotted border. ".....sa rājñah Kshtrapasa Vira....."
IŚVARADATTA			
(A.D. 236-239)			
5	..	1.4	1.81 Obverse: King's head to right, traces of date behind. Reverse: Hill mark, wavy line below, crescent to left and above, star to right, Brāhmi legend around: "Rājñō Mahākshtrapasa Iśvaradattasa varshe prathame."
6	...	1.6	2.21 Obverse: King's head to right; no date, Roman legend around the head. Reverse: Hill mark, etc. "rājñō Mahākshatrapa ... radattasa varshe prathame"
VIJAYASĒNA			
(A.D. 238-250)			
7	...	1.5	2.01 Obverse: King's head to right; date not clear. Reverse: Hill mark surmounted by crescent, left crescent, star to right, line below, border of dots, inscription in Brāhmi legend around: "rājñō Mahākshatra ... (putrasa) rājñō Kshtrapasa Vijayasēnasa"
8	164	1.5	2.33 Obverse: King's head to right. date behind the head. Date: 164. Reverse: Hill mark, wavy line below, crescents both on top and to left, star to right, Brāhmi legend around "rājñō Mahākshtrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa."
9	1(6)4	1.5	1.72 Obverse: King's head, etc., Date. 1 (6) 4. Reverse: Hill mark, star to right, rest worn out, legend in Brāhmi around: "rājñō Mahākshtrapasa Dāmasēna putrasa ... Kshtrapasa Vijaya..."
10	167	1.5	2.37 Obverse: King's head, etc., Date: 167 Reverse: Hill mark etc. "rājñō Kshtrapasa Dāmasēna putrasa rājñō Mahākshtrapasa Vijayasēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
11	1(7)0	1.5	2.1	Obverse : King's head etc., Date : 1 (7) 0 Reverse : Hill mark etc. "rājñō Kshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijaya..."
12	...	1.4	1.85	Obverse : King's head to right etc. Date : illegible. Reverse : Hill mark etc "rājñō Mahākshatrapasa Dāmasēna putrasa rājñō Mahākshatrapasa Vijayasēnasa"
13	...	1.4	1.99	Obverse : King's head etc. Date : illegible. Reverse : Hill mark etc. "rājñō Mahākshatrapasa Dāmasēna putra.....(ya)sēnasa."
14	...	1.4	1.79	Obverse : King's head to right, traces of Roman legend, Date : illegible. Reverse : Worn out, but Brāhmi legend around visible. "rājñō Mahākshatra (putra) trapasa Vijayasēnasa"
RUDRASĒNA II (A.D. 255-276)				
15	189	1.3	1.92	Obverse : King's head to right, date behind the head, Date : 189. Reverse : Hill surmounted by crescent, star to right, wavy line below, legend in Brāhmi around, border of dots. "rājñah Kshatrapasa Viradāma (putrasa) rājñō Rudrasēnasa"
16	189	1.4	1.75	Obverse : King's head etc. Date : 189. Reverse : Hill mark etc., "(rājñah) ... putrasa rājñō Mahākshatrapasa Rudra (-ēnasa)".
17	189	1.4	1.91	Obverse : King's head to right etc. Date : 189. Reverse . illegible
18	19	1.5	2.28	Obverse : King's head etc. Date : 19 Reverse : Hill mark etc., "rājñah Kshatrapa . . . putrasa rājñō Mahākshatrapasa Rudrasēnasa."
19	...	1.6	2.14	Obverse : King's head to right. Date behind, not legible. Reverse : Hill etc., "rājñah Kshatrapasa Viradāma putrasa rājñō Mahākshatrapasa . . ."
20*	...	1.4	2.19	Obverse . King's head to right. No date. Reverse : Hill etc, inscription in Brāhmi around within dotted border. "(ra) rājñō Mahākshatrapasa Rudrasēnasa."

No.	Date	Diameter in cms.	Weight in gms.	
21*	...	1.4	2.1	Obverse : King's head, date not clear. Reverse : Hill mark etc., no dotted border. "rājñah Kshatrapa (tra) sa rājñō Mahākshtrapasa Rudrasēna."

VIŚVASIMHA

(A.D. 277-278)

22	...	1.4	2.43	Obverse : King's head to right, Date : not clear. Reverse : Hill mark surmounted by a crescent, a crescent to left, wavy line below, star to right, Brāhmi legend around. "rājñō Mahākshtrapasa Rudrasēna putrasa rājñah Kshatrapasa Viśvasīha."
23.	...	1.5	1.98	Obverse : King's head to right Date : not legible. Reverse : Hill mark etc., dotted border, Legend in Brahmi: "rājñō Mahā (kshatrapa) sa rā (jñah) Kshatrapasa Viśvasī (hasa)".
24.	...	1.4	2.28	Obverse : King's head to right, date : illegible. Reverse : Hill mark, two crescents to left, star to right, legend in Brāhmi around. "(rājñō) pasa Rudrasēna putrasa rājñah Kshatrapasa Viśva"
25.	...	1.4	2.08	Obverse : King's head to right, Date : illegible. Reverse : Brāhmi legend around, rest not clear "..... (pu) traśa rājña (h) Kshatrapasa Viśvasīha ."

BHARTRIDĀMAN

(A.D. 279-295)

26.	2	1.4	2.38	Obverse : King's head to right. Date behind the head : 2 . . Reverse : Hill surmounted by a crescent, crescent to left, star to right, Brāhmi legend around. "rājñō (rājñah) Kshatrapasa Bhartridāmnah"
27.	...	1.5	2.15	Obverse : King's head to right, Date : not clear. Reverse : Triangular hill mark, four dots to right, legend in Brāhmi characters around, dotted border. "rājñō Mahākshatra (Bhartridāmnah)".
28.	21	1.4	2.03	Obverse : King's head to right, date behind the head, Date : 21 . Reverse : Hill mark surmounted by a crescent, crescent to left, star to right, wavy line below. legend in Brahmi around. "rājñō Mahākshtrapasa Rudra Kshatrapasa rtidāmnah"
29.	...	1.4	1.83	Obverse: King's head to right, Date: illegible Reverse. Hill mark, etc. "..... (jñah) Kshatra . . sa Bhartṛi (da).

*NOTE.—Nos. 20 and 21 have no dates and fathers' names, in them are also not legible. But as only the coins of Rudrasēna II are found in this hoard. These may also belong to the same group.

No.	Date	Diameter in cms.	Weight in gms.	
30.	(2)	1.4	2.04	Obverse: King's head to right, traces of date behind. Date : (2 . .) Reverse : Hill mark etc., " (Kshatrapa) sa Rudrasēna putrasa rājñāḥ Kshtrapasa . rt̄i . . . "
31.	(2)	1.5	2.24	Obverse: King's head to right, date behind the head. Date : (2 . .) Reverse: Hill mark with a wavy line below, crescent above and to left. Brāhmi legend around within dotted border. " rājñō (Rudra) . . . (putrasa) rājñō Mahākshtrapasa Bhartridāmaḥ "
32.	...	1.5	2.17	Obverse: King's head to right. Date illegible. Reverse: Hill mark. etc. " rājñō Mahākshatra rājñō Mahākshtrapasa Bhartridāmaḥ "

VIŚVASĒNA (A. D. 294-304)

33.	...	1.4	2.04	Obverse: King's head to right, no date. Reverse: Brāhmi legend around, dotted border, rest not clear. " rājñō Mahāksba sa Viśvasēnasa "
34.	...	1.4	2.24	Obverse: King's head to right. Reverse: Legend around in Brāhmi within dotted border, rest worn out. " (kshatra) . . . (rt̄i) . . putrasa rājñō Kshtrapasa Viśva (sēna.) "
35.	...	1.4	1.92	Obverse: King's head to right. Reverse: Hill mark with a wavy line below, crescents to left and above, Brāhmi legend around. " putrasa rājñō Kshtrapasa Viśvasē . . "
36.	...	1.4	1.93	Obverse: King's head to right Reverse: Hill mark with a line below, crescent to left, star to right, legend in Brāhmi around within dotted border. " rājñō Mahākshtrapasa (Kshatra) Viśvasēnasa "
37	2	1.4	2. 3	Obverse: King's head to right, date behind the head. Date : 2 Reverse: Hill mark, with a wavy line below etc., dotted border. " rājñō Mahākshtrapasa Bhartridā (ma) putra "
38	...	1.5	1.86	Obverse: King's head to right, date not clear. Reverse: Hill mark etc. " (kshatrapa) sa Bhartridāma putrasa rājñō Kshatrapa "
39.	2	1.5	2.32	Obverse: King's head to right, date behind the head. Date : 2 . . Reverse: Hill mark, etc. " Bhartridāma putrasa rājñō Kshatrapa "

No.	Date	Diameter in cms.	Weight in gms.	
40.	...	1.4	2.25	Obverse: King's head, traces of date and Roman legend. Reverse Hill mark, etc " . . . (rt̄i) dāma putrasa rājñō Kshatrapa . . . "

RUDRASIMHA II (A. D. 305-313)

41.	2	1.4	2.05	Obverse: King's head to right, date behind the head. date: 2 Reverse: Hill mark, two crescents to left, star to right, wavy line below, Brāhmi legend around. "Svāmi-Jivadāma putrasa rājñō Kshtrapasa Rudrasihasa"
42.	2	1.3	2.00	Obverse: King's head. Date: 2 . . Reverse: Hill mark, etc. "Svāmi-Jivadāma putrasa rājñō Kshtrapasa Rudrasihasa"
43.	2	1.3	2.16	Obverse: King's head to right, a portion of date behind the head. Date: 2 Reverse: Hill mark, etc. "Svāmi-Jivadāma putrasa rājñō Kshtrapasa Rudrasihasa"
44.	...	1.4	2.02	"Obverse: King's head to right, date not clear. Reverse: Hill mark, etc. "Svāmi-Jivadāma putrasa rājñō Kshtrapasa Rudrasihasa"
45.	...	1.4	1.95	Obverse: King's head to right, date not clear. Reverse: Hill, crescent to left, star to right, border of dots inscription in Brāhmi legend around. "(Svāmi-Jiva) dāma putrasa rājñāḥ Kshtrapasa Rudra (si) . . . "
46	...	1.5	2.15	Obverse: King's head to right, date not clear. Reverse: Hill, etc. "Svāmi-(Jiva) dāma putrasa rā (jñō) Kshtrapasa Rudrasihasa".

YASÖDĀMAN (A. D. 317-332)

47.	24 (4)	1.5	2.04	Obverse: King's head to right, date behind the head. Date: 24 (4) Reverse: Hill, mark with a wavy line below. Rest worn out. Brāhmi legend around within dotted border. "rājñō Kshtrapasa Rudrasihā putrasa rājñō Kshtrapasa Yaśodāmna"
48.	2	1.4	2.17	Obverse: King's head to right Date: 2 . Reverse: Hill mark, crescent to left, star to right, wavy line below, Brāhmi legend around. "rājñō Kshtrapasa Rudrasihā putrasa rājñō Kshtrapasa Yaśodāmna"
49	2	1.4	2.00	Obverse: King's head to right. Date: 2 . . Reverse: Hill mark, etc., border of dots. "rājñō Kshtrapasa Rudrasihā putrasa rājñō Kshtrapasa Yaśodāmna"

No.	Date	Diameter in cms.	Weight in gms.	
50.	...	1.4	1.93	Obverse : King's head to right. Reverse : Hill mark, etc. “(rājñō Kshatra; (Rudra) . . . putrasa rājñō Kshatrapasa Yaśodāmna”
51.	2 ...	1.4	1.83	Obverse : King's head to right, date behind the head. Date : 2 . . Reverse : Hill mark, etc. “(rājñō Kshatrapasa) Rudrasīha putrasa rājñō Kshatrapasa Yaśodāmna”
<i>UNCERTAIN</i>				
52.	...	1.3	2.35	Obverse : King's head to right. Reverse : Hill mark, crescent to left, crescent above, star to right, line below, Brāhmi legend within dotted border. “rājñō Mahākshatrapasa Damasēna putrasa”
53.	...	1.4		Obverse : King's head to right, date not legible. Reverse : Crescents both on top and to left, wavy line below, dotted border. “. putrasa rājñō Mahākshatrapasa Rudra”
54.	...	1.4	2.2	Obverse : King's head to right, traces of Roman inscription. Reverse : Hill mark, etc. “rājñō Mahākshatrapasa Rudrasēna putrasa rājñō Ksha”
55	...	1.5	2.13	Obverse : King's head to right. Reverse : Hill mark, legend in Brāhmi around ; rest worn out. “..... Kshatrapasa Rudrasēna putrasa (ra).....”
56.	...	1.4	2.21	Obverse : King's head to right. Reverse : Hill mark with a wavy line below, crescent above and to left, star to right, Brāhmi legend around. “rājñō ... Kshatrapasa Rudrasēna (putra) ...”
57.	...	1.4	2.28	Obverse : King's head to right. Reverse : Hill mark, etc. “... (Mahā) Kshatrapasa Rudrasēna (putra)...”
58.	...	1.4	2.11	Obverse : King's head to right, date illegible. Reverse : Hill mark with a line below, star to right, legend in Brāhmi around, border of dots. “rājñō Mahākshatrapasa Rudra”
59.	...	1.5	1.93	Obverse : King's head to right, date not legible. Reverse Hill mark. etc., “rājñō Mahākshatrapasa (Rudra) ... (putra)”
60.	1	1.5	2.00	Obverse : King's head to right. Date : 1 . . Reverse : Worn out, has dotted border and legend in Brāhmi “..... Mahā sana”
61.	2	1.4	2.05	Obverse : King's head to right, date behind. Date : 2 . . Reverse : in place of the usual reverse type and inscription the obverse type appears in incuse.

TREASURE TROVE COINS

Sorab Hoard

In the *Mysore Gazette* dated 5th June 1952, a notification from the office of the Amildar-Magistrate, Sorab Taluk, appeared concerning certain articles unclaimed in the Court of Annidar-Magistrate, Sorab. Among these articles, was a hoard of 18 gold coins. The Deputy Commissioner, Shimoga District, was requested to arrange for sending the coins to this Department for examination and study.

These 18 gold coins were reported to have been found on 3rd October 1949 by a girl Nāgi, resident of Dyavasa, a hamlet of Haingi, Chandragutti hobli, Sorab taluk, near an ant-hill. On examination they turned out to be the issues of Vijayanagar rulers, *viz.*, Kṛishṇa Dēva Rāya and Achyuta Rāya. Nine of these coins are varahas and six are half varahas, while the remaining three are only lumps meant for dye-striking. All the coins, except one, have a seated image of Kṛishṇa on the obverse. Many of them bear legend Śrī Pratāpakṛishṇa Rāya in Nāgari on the reverse. But some of them have no legends. One of these coins, which is a half-varaha, has a Gaṇḍabhērunḍa on the obverse and the legend Śrī Pratapāchayuta Rāya in Nāgari.

According to Government Order No. E 3134 dated 22-5-1953, ten coins that bear distinctly legends and one gold lump which was eventually meant for dye-striking, have been preserved in the Coin-Cabinet of the Department; one specimen each of the varaha and half varaha, was sent to the Director of Industries and Commerce for preservation in the Government Museum, Bangalore.

These coins were found in two receptacles, one small, and the other large. The details of these coins are set below:—

A. COINS CONTAINED IN THE LARGER RECEPTACLE

1	Gold	51.5	Grains	1.3	c.m.	Seated image of Kṛishṇa	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr> <td>श्री प्रताप</td> </tr> <tr> <td>कृष्णराया</td> </tr> </table>	श्री प्रताप	कृष्णराया
श्री प्रताप									
कृष्णराया									
2	Do	51.0	„	1.2	c.m.	Do	Do (Last two letters are not visible)		
3	Do	52.0	„	1.29	c.m.	Do	Do (All are clear)		
4	Do	51.0	„	1.3	c.m.	Do	Do		
5	Do	51.0	„	1.2	c.m.	Do	Do		
6	Do	52.0	„	1.2	c.m.	Do	Do (Indistinct)		
7	Do	51.0	„	1.15	c.m.	Do	No Legend		
8	Do	51.5	„	1.12	c.m.	Do (Indistinct)	Do		
9	Do	51.0	„	1.18	c.m.	(Very indistinct)	Do		
10	Do	23.8	„	1.22	c.m.	(Gaṇḍabhērunḍa hold- ing elephants in its beaks and claws)	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr> <td>श्री [प्र]तापाच्यु</td> </tr> <tr> <td>[त] राया</td> </tr> </table>	श्री [प्र]तापाच्यु	[त] राया
श्री [प्र]तापाच्यु									
[त] राया									

B. COINS CONTAINED IN THE SMALLER RECEPTACLE.

11	Gold	26.0	Grains	.93 c.m.	Seated image of Krishna.	पूर्ण राया
12	Do	24.2	„	.96 c.m.	Do	श्री-प्रताप कृ राया
13	Do	26.0	„	.94 c.m.	Do	श्री प्रताप कृष्ण
14	Do	25.5	„	.77 c.m.	Do	No Legend
15	Do	25.5	„	.81 c.m.	Do (Indistinct)	Do
16	Do	52.0	„	1.08 c.m.	(Only a lump prior to striking under dye)	
17	Do	52.0	„	1.0 c.m.		Do
18	Do	52.0	„	1.05 c.m.		

Numbers 1, 10 and 13 have been illustrated.

ANAGONDANAHALLI HOARD

During November 1952, the Deputy Commissioner, Bangalore District, Bangalore, forwarded four large and six small gold coins belonging to a large hoard for examination. According to the report, the treasure was unearthed at Anagondanahalli by one Pūjāri Basappa in his premises. On examination, the coins were found to belong to the 18th century, struck by the Mysore rulers, *viz.*, Hyder, Tipu, Krishna Rāja Wodeyar III, respectively and also the East India Company.

This is one of the largest hoards discovered during recent years in the State. It consists in all 186 coins of the size of the Varaha, and 1,118 coins of the Fanam type. The bulk of the coins are of Hyder and Tipu Sultan, respectively, though there are a few star pagodas of the East India Company, and Varahas of Krishna Rāja Wodeyar III. Besides, a few Fanams known as 'Giddakanṭhirai' struck by Dewan Purnaiya also occur in the collection. A few specimens of the hoard have been illustrated.

They are as follows :—

Top Row....Left to Right

- Varaha of Krishna Rāja Wodeyar III.

Obverse: Seated figure of Umāmahēśvara. In the right hand Śiva holds trident, and mṛiga in the left. Umā is seated on his lap.

Reverse: **श्री कृष्णराजा**

- Star Pagoda, issued by East India Company.

Obverse: Figure of Vishṇu standing, Śankha and Chakra in the hands of the God are shown by dots.

Reverse: A star around which occurs dotted surface.

3. Bahaduri Pagoda of Hyder.

Obverse : Seated Uīnāmāhēśvara as in serial No. 1.

Reverse : The initial of Hyder in Persian on a granulated surface.

Bottom Row—Left to Right :

4. Kaṇṭhirai Fanam.

Obverse : Figure of seated Yōgānarasimha.

Reverse : Not clear.

5. Faruqi of Tipu.

6. Fanam issued by Tipu Sultan.

The complete hoard has been received recently, and a detailed study of all the coins would be published in due course.

PART IV

BANGALORE DISTRICT

1

Copper plate grant of the Chitradurga chief Rājā Madakari Nāyaka in the possession of Śrī M. Gurusiddiah, B.A. (Hons.), LL.B., Superintendent, Beggars Colony, Bangalore.

(1 Plate)

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಬೆಗ್ಗಿ ರ್ಯಾ ಕಾಲೋನಿ ಸೂಪರಿಂಚೆಂಟ್‌ ಶ್ರೀ ಎಂ. ಗುರುಸಿದ್ದ ಯ್ಯಾನವರಲ್ಲಿ ರುವ
ರಾಜಾ ಮದಕರಿ ನಾಯಕನ ತಾಮ್ರಶಾಸನ.

(ಒಂದು ಹಳಗೆ)

ಚಂದ್ರ	ನಂದಿ	ಲಂಗ	ಸೂಯ್ಯ
1.	ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯಾದಯ ಶಾಲ್ಲಿ ವಾಹನ ಶಿ ವರುಷಂಗಳು ನಾ ಇತ್ಯಾನೆ		
2.	ಯ ಯೀಶ್ವರ ನಾಂಮ ಸಂವತ್ಸರದ ಜೀಷ್ವ ಶಿ ೧೦ ಸ್ಥಿರವಾರದಲ್ಲಿ ಸಂಪಿಗೆ ನಿಡೀಶ್ವ		
3.	ರಿ ಹಿಡಿಂಬೀಶ್ವರ ! ಯೇಕನಾಥಿಂಮೆ ! ವ್ಯಾಚಂಗಿಂಮಗೆ ಪಾದಪಾಲಸುವ		
4.	ಪೆಲುದುಗರ್ವದ ಹರೆಮುತದ ! ವ್ಯೋಂಕಾರಿ ದೇವರ ಮೋಂಮಗ ಘಣದ		
5.	ದೇವರಿಗೆ ! ಶ್ರೀಮನ್ಮಹಾನಾಯಕಾಚಾರ್ಯರ್ ಕಾಮಗೇತಿ ಕಸ್ತುರಿ ಪೆದಕೆರಿನ		
6.	ಯ ಕರ ಹಿತ್ತರದ ! ಕಸ್ತುರಿ ರಂಗಪರು		
7.	ಯ ಕರ ಪುತ್ರರಾದ ರಾಜಾ ಮದಕರಿ ನಾಯಕರವರು | ಬರಸಿಕೊಟ್ಟ ಪು		
8.	ರವಗರ್ವದ ಗ್ರಾಮದ ಕ್ರಮವೆಂಷ್ಯಂದರ್ಮ | ನಾಷ್ಟ ಅಳುವಂಥಾ ರಾಜ್ಯ ಚಿ		
9.	ತ್ರೈಹಳಿ ನಿಮೆವಳಿಗಣ ಬಸಾಪುರದ ಗ್ರಾಮವಂನ್ನ ರಾ || || ಬರಮಂಣ ನಾ		
10.	ಯ ಕರ್ಮಯ್ಯನವರು | ವ್ಯಾಚಂಗಿ ದೇವರ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ಕಲದಲ್ಲ | ಕೊಟ್ಟು		
11.	ದ್ವಿ ಪ್ರಕಾರ | ಯೀ ದಿವಸದಲ್ಲ ಸುಕೃತವಾಗಿಬೇಕೆಂದು ದಾನ ಪ್ರವರ್ತಕವಾಗಿ		
12.	ಲಂಗ ಮುದ್ರೆ ಸಾಫ ಮನ ಮಾಡಿಕೊಟ್ಟುಯಿದೆ | ಯ ಗ್ರಾಮಕ್ಕ ಸಲುವಂಥಾ		
13.	ಕಾಡಾರಂಭ ಸೀರಾರಂಭ ನಿದಿ ನಿಕ್ಷೇಪ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಮುಂ		
14.	ತ್ತ ದಷ್ಟ ತೇಜೋವಾರ್ಜನೆಯಂನ್ನ ನಿಂಮ ಪುತ್ರ ಪೈತ್ರ ಪಾರಂಪರ್ಯ		
15.	ವೊ ಅಚಂದ್ರಕ್ರಿಸ್ತಾಫಿಲಿಗಳಾಗಿ ಅನುಭವಿಸಿ ಕೊಂಡಿಕದೆಂದು		
16.	ಬರಸಿಕೊಟ್ಟ ಪುರವಗರ್ವದ ಗ್ರಾಮಶಾಸನ | ಸ್ವರತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ | ಪ		
17.	ರದತ್ತಾನವಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ ದತ್ತಂ ನಿಷ್ಟಂ ಲಂ ಭವೇತ್ || = ||		

Transliteration.

1. svasti śrī vijayābhuyadaya Śāllivāhana śakha varushamgaļu sā 1679 ne-
2. ya Yisvara nāmīma samvatsarada Jēshṭa śu 10 Sthiravāradallu Sampige Sidēśva-
3. ra! Hidiṇibēśvara! Yēkaūātheīma! Vuchamgemmaage pāda pālisuva
4. Meludurgada Hiremathada! Vomkārri dēvara mommagha Ghaṭada

5. edvarige ! śrīmanmahānāyakāchāryya Kāmagēti Kasturi Medakeri na-
 6. yakara putrarāda ! Kasturi Raṅgapa na-
 7. yakara putrarāda Rājā Madakarri Nāyakaravaru ! barasi koṭṭa pu-
 8. ravargada grāmada kramav emtyemdarre ! nāvu aluvaiṇthā rājya Chi-
 9. traḥaḷi sime valagaṇa Basāpuraḍa grāmavamīnu rā !! ! Baraṇamṇa Nā
 10. yakaraiyyanavaru ! Vuchangi dēvara pratishṭe māḍida kaladalli ! koṭṭhi-
 11. dda prakāra ! yi divasadalli sukritavāgabekēdu dāna purvakavāgi
 12. líṅga-mudre sthāpane māḍikoṭṭu yideve ! yi grāmukke saluvamīthā
 13. kādārambha nīrārambha niḍhi nikshēpa akshīṇa āgāni muṇ-
 14. ttad-ashṭa tējōvārjaneyamīnu niṁma putra pantra pāramparyya-
 15. vū ā-chaṇḍrarka sthāyigalāgi aiubhavisikomḍihadeṁdn
 16. barasi kotṭha puravargada grāma sāsana ! svaratrā dvi-guṇam piṇḍyam
 pa-
 17. ra dattānapālanaṁ ! para-dattāpahārēṇa svadatram nishphalaṁ bhavēt
 || = !!

Translation.

Be it well. In the 1679th year of the victory of Śālivāhana era being the year
 Iṣvara, on Saturday the 10th of the bright half of Jēṣṭha :

To the worshipper of the feet of Sampige Siddhēśvara, Hidimbēśvara, Yēkanā-
 themma and Vuchangemma, Ghaṭadadēvaru, grandson of Vōnkāridēva of
 Hirematha on the upper hillfort :

Śrīmanmahānāyakāchārya Kāmagēti Kastūri Medakerināyaka's grandson,
 Kastūri Rangappa Nāyaka's son, Rājā Madakarri Nāyaka made over the grant of
 village in writing thus :

In the kingdom of Chitraḥaḷi which we are ruling, the village Basāpura which
 had been granted by Baraṇamṇa Nāyaka on the occasion of the consecration of
 Vuchangi dēvaru, has been granted by us to-day by establishing the lingamudre stones
 (to mark the boundaries) in order that merit might accrue. Wet cultivation, dry
 cultivation, and all the eight kinds of rights like the treasure on earth or under-
 ground, imperishables, inture income, etc., belonging to this village, you may enjoy
 along with your sons, grandsons, etc., in succession for as long as sun and moon
 exist. Thus is the sāsana of the grant of village made in writing.

Protecting gifts made by others is twice as meritorious as making a gift one
 self. By seizing what is given to others, even one's own gift becomes fruitless.

Note

The record is on a single copper plate and is engraved on one side only. On
 the top are Linga and Nandi flanked by moon to the left and sun to the right. Sixth
 line appears to have been inserted later on.

It belongs to the reign of the Chitradurga chief Rāja Madakeri Nāyaka, son of Kastūri Rangappa Nayaka and grandson of Medakari Nāyaka. This Madakari Nāyaka appears to be different from the one appearing in inscription No. Hiriyur 53, since that Medakeri Nāyaka was the son of Dugapa Nāyaka. Madakari Nāyaka of the present record seems to be a descendant of Bharamanṇa Nāyaka, brother of Immadi Medakeri Nāyaka, while the other one is a direct descendant of Immadi Medakeri Nāyaka.

The record registers a grant of village Basāpura in the Chitrahalī sīme, i.e., the Chitradurga province by the chief to Ghaṭada dēvaru of Hiremaṭha situated on the hill. This grant is stated to have been originally made by Bharamanṇa Nāyaka on the occasion of the consecration of the goddess Vuchchangemma; and the present record only confirms the grant previously made. The record incidentally furnishes the information that the temple of Vuchchangamma on the Chitradurga hill was constructed by Bharamanṇa Nāyaka.

The details of the date, viz., Š 1679 Īśvara sam. Jēshṭha śu. 10 Sthiravāra correspond to Saturday the 28th May 1757 A.D.

CHITRADURGA DISTRICT

2

At Chitradurga, on a bell in the Prasanna Venkaṭarāmaṇasvāmi temple in the Keḷagōṭe extension.

ಒತ್ತುಧುಗರ್ದಲ್ಲಿ ಕೆಳಗೋಟೆ ಪ್ರಸನ್ನ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಫಂಟಿಯ ಮೇಲೆ.
ಏಕ ಮಾನಂ || ರದ ಹೈತ್ತ ಸು ಗ ಲ್ಲು ಮಿ | ರಗೋತ್ತ ಪಂಜನ ಮಗ ವೆಂಕಪ ದುರ್ಗದ
ಶ್ರೀ ವೆಂಕಟರಮಣ ದೇವರಿಗೆ ಶಾವಯಂದಾ ಕೊಟ ಗಂಟೆ | ತುಕ ವಂ || ೩.

Transliteration

Vikrama saṃ † rada Chaitra su 1 lu n.i † ragū Tipamṇana naga Veipkapa Durgada ūrī Venkaṭarāmaṇa dēvarige śāveyimidā koṭa gaṇṭe † tuka vam † 3.

Note

This short inscription on a bell records the grant of the bell to the god Venkaṭarāmaṇa by Venkapa, son of Tipamṇa. It belongs to about the eighteenth century A.D paleographically and the given date might correspond to Wednesday the ninth April 1760 A.D.

3

At Chitradurga town, on a stone lying in the field belonging to Gaudara Rudraṇa near Keḷagōṭe extension.

Size $2\frac{1}{2}' \times 1\frac{1}{2}'$

ಉತ್ತರದುಗ್ರಾಮದಲ್ಲಿ ಕೆಳಗೊಂಡಿರುವ ಬಡಾವಣೆಯ ಹತ್ತಿರ ಇರುವ ಗೌಡರ ರುದ್ರಾಜನ ಹೊಲದಲ್ಲಿ ನಿರ್ದಿಷ್ಟರೂಪ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'೫" X ೧'೮"

1. ಬನದ ದೇವಿ
2. ಯ ಬುದ್ಧಿ

Transliteration

1. Banada dévi
2. ya bumi

Note

This short record inscribed in the sixteenth century characters states that the land (on which the inscription stone is) belonged to the goddess Banada dévi. No other details regarding the donor or the date are mentioned. Banada dévi of the record is the same as the goddess Bauaśankari whose temple is on the Chitradurga hills.

4

At Jānakonḍa, Chitradurga taluk, on a stone standing in the land belonging to Manjappana Hanumajja.

Size 2½' x 1½'

ಉತ್ತರದುಗ್ರಾಮದಲ್ಲಿ ಜಾನಕೋಂಡದಲ್ಲಿ ಮಂಜಪ್ಪನ ಹನುಮಜ್ಜನಿಗೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಿಂತರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'೫" X ೧'೮"

1. ಚಿಂನರಾಯ
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯಾದಯ ಶಾಲಾಹಣ ತ
3. ಖ ವರುಷ ಇಶ್ವರ ನೆಯ ಅನಂದ ನಂ ಮಾ
4. ಗ್ರಂಥ ಬ ಇ ಲ್ಲಿ ಶ್ರೀಮಂನ್ಯಾಹಾನಾಯಿಕಾಚಾರ್ಯ
5. ಕಾಮಗೇತಿ ಕಸ್ತುರಿ ಪ್ರೇಕ್ಷಣೆ ನಾಯಕರು . . .
6. ಸ್ತುತಿ ಸೇನಭೋಗ ಚಿಂನಪನ ಮಗ ಸಂಮ ಬೊಕನ
7. ದ ಸೇನಭೋಗ ಪುಣಂಜನಿ ಜಾನಕೋಂಡದ ಗ್ರಾಮದಲ
8. ಬರಯಿಸಿ ಕೊಟ ಹೊಲನ ನುಂಕ
9. ಚಿಕಂಣ ನಾಯಕ
10.

Transliteration

1. Chemnarāya
2. svasti śrī vijeyābhyudaya Śālivāhana śa-
3. kha varusha 1596 neya Ānapāda sami Mā-
4. rgasira ba 13 ilu śrīmāṇ mahānāyakāchāryya
5. Kāmagāti Kasturi Medakeri nāyakam u . . .
6. stālada sēnabhōga Chemnapāla maga naṇima lokasa-
7. da sēnabhōga Puṭamṇage Jānakonḍada grāma lali

8.	barayisi koṭa holana	sumka
9.	. . . . . Chikanīṇa nāyaka	
10.	. . . . .

Translation

Chennarāya. Be it well. On the 13th of the dark half of Mārgasira in the year Ānanda being 1596th year of the victorious Śālivāhana era.

The illustrious mahānāyakāchārya Kāmagēti Kastūri Medakeri nāyaka granted dry-land in the village Jānakonḍa to the treasury accountant Puṭṭanṇa, son of Chennapa, the accountant of . . . sthāla . (Further details are lost.)

Note

This record belongs to the Chitradurga chief Kāmagēti Kastūri Medakeri nāyaka, probably the third in the line possessing that name. It registers the grant of some lands to Puṭṭanṇa, the accountant of his treasury, at Jānakonḍa. The details of the date, *viz.*, s 1596 Ānanda sam. Margaśīra ba. 13 correspond to Tuesday the 15th December 1674 A.D.

5

At Kadabauakaṭṭe, Chitradurga taluk, on a lingamudre stone standing in front of Chinnamma's house.

Size 2 ½'×1 ½'

ಚತ್ರದುಗ್ರ ತಾಪ್ಲಾಕು ಕಡಬನಕಟ್ಟೆಯಲ್ಲಿ ಉನ್ನಮೈನ ಮನೆಯ ಮುಂದೆ ನಿಂತರುವ ಲಂಗ ಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨೨/೨ X ೧೨/೨

1. ಶ್ರೀಮತು ಸಕವ . ದೇ
2. ಯಾ ಸಂವತ್ಸರದ ಮಾಘ ಪ . .
3. ನ್ತು . . . ಯಲಪ ಅರ
4. ನು ಸಜ . . . ಅ
5. ಜಪ ದೇವರಿಗೆ ಕಡಮರ
6. ನ್ಹಳ ಕಟಿಕೊಟ
7. ಯಾ ನಮ

Transliteration

1. śrīmatu saka va . Be
2. ya saṃvatsarada Māgha pa . .
3. ntu . . . Yalapa Ara
4. su ni ja . . . A-
5. japa dēvarige Kadamara-
6. sthāla kaṭi koṭa . .
7. ya nama

Note

The record is on a rough unworked slab and the letters are also not well carved so much so that the record cannot be read completely. It registers a grant of the village Kaḍamara sthaṇa, same as the present Kaḍabana kāṭṭe where the record is found, to Ajapa dēva, made by Yalapa Arasu. This Yalapa Arasu appears to have been a local chief with Adikavūr as the seat of principality as is evidenced by another record found near the same village. Ajapa dēva or Achala dēva might be a guru of a matt situated at Adikavūr (see No. 7). The details of the date are not complete; the śaka year is also not given. The record appears to belong to about the 16th century A.D. paleographically and the cyclic year Beya given in the record might correspond to 1526-27 A.D.

6

At Kaḍabana Kāṭṭe, Chitradurga taluk, on a stone lying in the lands of Patel Rangappa Reddi.

Size 3'×1½'

ಚತ್ರದುಗ್ರ ಶಾಲ್ಯಾಕು ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲ ಪಟೇಲ್ ರಂಗವ್ವ ರೆಡ್ಡಿಯ ಹೊಲದಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ 3'×1½'

1. ಸ್ವಸ್ತಿ
2. ವರ್ಷ ಇಂಳ
3. ತ್ವರದ ಫಾಲ್ಗುಣ ಮಾಸ
4. ದಲು ಶ್ರೀಮತು ನಾ
5. ಯಂಣ ಅಯ್ಯ
6. ಮಾಡಿನದ
7. ಯ ರಾಯ
8.
9. ಸಗಳ . . . ರದ
10. ಯನೂ ಧಾರೆಯ ನೆಱ
11. ದು ಕೊಟ್ಟರು || ಅ
12. ದ ಭೋಗಿನಿ ಬಹರಿಯೆಂದು
13. ಕೊಟ್ಟ
14. ಕಡಿನಿ
15. ದವರು ಕಷಿರೆಯಕೊಂ
16. ದ ಪಾಪಕ ಹೋಹರಃ

Transliteration

1. svasti
2. varsha 1508

3. tsarada Phālguna māsa
4. dalu śrīmatu Sā-
5. yamṇa ayya . . .
6. mādisida
7. ya rāya
8.
9. sagala . . rada
10. yanū dhāreyanera-
11. du kōṭtaru || a-
12. da bhōgisi bahiri yemdu
13. koṭa
14. kidisi-
15. davaru kapileya kom-
16. da pāpake hōharu

Note

The record which is on a rough unworked slab has been very much worn out making the complete reading impossible. It appears to register a grant made by the illustrious Sāyaṇṇa Ayya. The name of the donor and the details of the grant are lost. Except for the śaka year 1508 and the month Phālguna the details of the date also are lost. The śaka year 1508 corresponds to 1586-87 A.D. It is not known who the donor Sāyaṇṇa Ayya is.

7

At the same village Kadabana Katte, on a lingamudre stone lying in the land belonging to Śrī Bhadra Setti.

Size 3' x 1½'

ತುರುವನೂರು ಹೋಳಿ ಕಡಬನ ಕಟ್ಟೆಯಲ್ಲಿ ಭದ್ರಸೆಟ್ಟರ ಹೊಲದಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದ
ಲಂಗಮುದ್ದೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 1½'

1. ಶ್ರೀಹೂತು ಏಫ
2. ವ ಸಂಚರದಲೂ
3. ಅದಿಕವೂರ ಸ್ಥಳ
4. ದ ಯಾಲಪ ಅರಸು
5. ಅದಿಕವೂರ
6. ಅಚಲ ದೇವರಿಗೆ
7. . . . ನಿವಾಯ ನಮ್ಮ

Transliteration

1. śrīmatu Vibha-
2. va samcharadalaū
3. Ādikavūra sthalā-
4. da Yalapa Arasu
5. Ādikavūra
6. Achala dēvarige
7. . . Sivāya nama

Note

This short record registers a grant, probably of the land in which the inscription stone is set up, to Achala Dēva of Ādikavūr, made by Yalapa Arasu. This Yalapa Arasu has also made a grant of the village Kadāmara sthalā to the same person Achala dēva (*see. No. 5*) The present grant was made in the year Vibhava. No other details about the date are given in the record. On paleographic evidence the record might belong to about the 16th century A. D.

8

At Hampanūr, Barmasagara Hobli, on a lingamudre stone standing
in the land belonging to Nīlakanṭhappa.

Size $2\frac{1}{2}' \times 1\frac{1}{2}'$

ಬಹುಂಭಾಗರ ಕೋಳಿ ಹಂಪನೂರಿನಲ್ಲಿ ನೀಲಕಂತಪ್ಪನ ಜಮಿನಿನಲ್ಲಿ ಸಿಂತರುವ ಲಂಗಮುದ್ರೆ ಕಲ್ಲು.
ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{2}'$

1. ಶ್ರೀ ಸಾಂತೇಸ್ವರ
2. ದೇವರ ವಿಶ್ವಿಯ ಕೋಟ
3. ಭೂಮಿ

Transliteration

1. Śrī Sāntēsvara
2. dēvara vrittiya koṭa
3. bhūmi

Note

This short inscription states that the land, probably on which the inscribed slab is set up, is granted as a vṛitti to the god Sāntēsvara. Neither the name of the donor nor the date of grant made are mentioned in the record. The record may be placed in about the 16th century A. D. on paleographical grounds.

9

At Hire-madhure, Challakere taluk, on a viragal lying in the field of Timmaṇṇa,
son of Mūlappa.

Size $5' \times 2\frac{1}{2}'$

ಜಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಹೀಗೆ ಮಧುರಯಲ್ಲಿ ಮೂಲಪ್ಪನ ಮಗ ಅಮೃತನ ಹೊಲದಲ್ಲಿ ಬಿಡ್ಡಿರುವ ವೀರಗಲ್ಲು.
ಪ್ರಮಾಣ ೫' x ೨೭'

1. ಶ್ರೀ ಸ್ವಾಸ್ಥಿ ನೋಡಮ್ಮಾ ವಾಡಿಯ ಪದರಿಕಲ್ಲಿ ಗಾವಳಿಕ್ಕು ಲ ಕೆಳ್ಳಿಉಕೇತಂ ಮೂಲಿಸೆಟ್ಟಿಯರ ತಮ್ಮ
2. ಶ್ರೀ ಅಸಗಯ್ಯ ಸೆಟ್ಟಿ ಮುಲಬಟ್ಟೆಯ ಬಿಜಾಗೋಲಿ (?) ಇಂಡಿದೊಡೆ ಬೀರತೆಟ್ಟಿ ಸತ್ತಾ
ಸಗ್ಗ ಮೇಡುದಂ

Transliteration

1. Sri svasti Noļambavādiya Madarikalla gāvāṇadikkala Kandara Kētam Māla.
settiyara tamma
2. Sri Asagayya setti inulabat̄teya bijāgōmi (?) iṣidode Bīrasetti sattu saggam-
ēridam.

Note

This is a vīragal record. The vīragal is of the usual type having three panels. The bottom panel depicts the scene of a fierce combat between the hero and a horseman. The hero who figures prominently with his long limbs wears a gaṇḍagachche tucked with a dagger, rudrāksha māla and armlets, has his hair done up into a knot to the right and holds in his two hands sword and buckler. The horseman has received a severe blow on the chest and has fallen on the horse-back dead. Another spearman has also received a similar blow and is lying on the ground. The hero is being carried away in arms by the apsaras in the second panel while in the third he is seated on a stool in an easy posture wearing a kiriṭa and yagnōpavīta which are absent in the first panel, and is flanked by chāmara bearing ladies.

There is a one-lined inscription on the arch-like band at the top and on the thin band between the second and the third panels. Since the vīragal is worked on a hard trap boulder, the epigraph is not deep or bold, and it is only with great difficulty that its reading could be made out. It appears to record the death of Bīrasetti in a fight between him and Asagayyasetti, Bijāgōmi, etc. He belonged to Madarika the modern Hiremadhure which was included in the Noļambavādi Province. The record is not dated. It may belong to about the 10th century A. D. on paleographical grounds.

10

At Chikka-Madhure, Challakere taluk, on a pillar buried by the side of the
Mallēśvara temple.

Size 3' x 9"

ಜಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಚಕ್ಕಮಧುರೆ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ಹೂತರುವ ಕಂಬ.
ಪ್ರಮಾಣ ೩' x ೯"

1. ಕಟ್ಟಾನೆ ಮಲ್ಲೆ ಶ್ರೀ
2. ಮತ್ತ ಚಲದ

3. ಷ್ಟುಕಾಣ ಗಜ್ಗಿಂಡಾ ನಾ
4. ಯಾರವು ಪಳಿವಗ
5. . . ಸುಮಾನಾಳುತ್ತಿರೆ
6. ದೇಚಗಾವುಣ್ಣರ ಮ
7. ಗ ನೊಯವ್ವು ಗಾವು
8. ಇಂನ ಗೋನಾನಕೆ ನ
9. ಷ್ಟು ಕವ್ವುದೊಳಿ ಶಾಸ
10. ನಮಂ ಏರೆದೊಮು
11. ದರಿಕಲ್ಲ ಗಾವುಣ್ಣ
12. ಸಾಮಿಬೆನಯ್ಯ
13. ಮಾಡಿಸಿಕೊ (?)
14. ಬೆಸಾಗೆಯ್ಯ ಬಿ
15. ನಾಂಜ್ಞ ನಾಗೋಜ

Transliteration

1. Kattāne malla śrī-
2. mat Chalada-
3. n̄kakāra Gaṅgaru sā-
4. yiramu paśivaga
5. . . sumān āluttire
6. Dēcha gāvunḍara ma-
7. ga Nolamba gāvu-
8. nḍana gōsāsake na-
9. tta kambadole sāsa-
10. namam̄ baredo Ma-
11. darikalla gāvunḍa
12. Sāmi Benayya
13. mādisido (?)
14. besageyda Bi-
15. nnāṇi Nāgōja

Translation

While Kattānemalla, the illustrious Chaladañkakāra was ruling Gaṅga six thousand and . . ., on the pillar set up for the *gōsāsa* of Dēchagāvunḍa's son Nolambagāvunḍa, the *gāvunḍa* (the village headman) of Madarikal wrote the inscription; Sāmi Benayya got this done; Binnāṇi Nāgōja prepared it.

Note

The square pillar, on one side of which the present record is engraved, had been built into a platform by the side of the Mailēśvara temple and had been completely

covered over by mud, leaving only the top portion which has been shaped like a lotus bud.

The record belongs to the reign of Kaṭṭānemalla, probably a Nolamba chief. He is stated to have been ruling Gaṅga six thousand, with the title Chaladaṇkakāra. The only other reference to Kaṭṭānemalla so far as is available is in an inscription discovered at Neralige (E.C. Vol. XV—Hassan Supplement, Inscription No. Arasikere 237). It records a battle between the Gaṅgas and the Nolambas during the reign of the Gaṅga king Mārasimha, in which Anṇavasayya, a hero on the side of the Gaṅgas, fought and wounded many chiefs on the side of the Nolambas among whom was Kaṭṭānemalla also.* Evidently the Kaṭṭānemalla of the present record is different from Kaḍḍāne or Kaṭṭāne appearing in some of the Gaṅga records as a contemporary of Śrīpurusha or Śivamāra II.

The present record is not dated. Since the other record (Arasikere 237) is dated in 971 A.D. during the reign of the Gaṅga king Mārasimha, the present record may also belong to about the latter half of the 10th century A.D. Paleographically also the record belongs to the same period.

The purpose of the record was to set up a pillar for the *gōśāśa* of Nolamba gāvunda, son of Dēchagāvunda. As for the word *gōśāśa* used in the present record it appears to mean *gōśāhasa*, i.e., the valour shown in defending the cows. (See also M.A.R. 1942, p. 191 regarding the word *gōśāśa*). Nolamba gavunda might have fought and died defending the cows and this pillar appears to have been set up in his memory. The headman of Madarikal has written the record, Sāni Benayya got the stone prepared while Binnāṇi Nāgōja has done it.

11

At Asagod, Jagalur Taluk, on a stone built into a platform in front of the village.

Size 1½'x1'

ಜಗೇಶಾರು ತಾಲ್ಲೂಕು ಅಸಗೋಡಿನಲ್ಲಿ ಉರ ಮುಂದೆ ಕಟ್ಟೇಗೆ ನೇರಿಸಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೧೫'x೧'

1. ಪ್ಲಾಟ್ ಸಂತ್ತುರದ
2. ಕಾರ್ತಿಕ ಶು ಈ ಲು ಏರ
3. ತ್ತದಿ ಸುಗೆ ಕನ್ನು ರಂ
4. ಗಪ ನಾಯಕರ ಕೊವಾರ
5. ವದಕೆರ್ಲ ನಾಡುಕರು ರಂಗಯ
6. ನಿ ಜಾತ್ಕೆಗೆ ಬಂದುಜುದಗ ಅಸಗೋಡೀ

* An inscription in the Maddagiri taluk, Mi 102, mentions a Chaladankakāra of the Pallavānava. Among his many titles is 'gajīrajāmalla' or 'gajarājamalla' which appears to be the same as Kaṭṭānemalla of the present record. This record is also not dated and appears to be of the same period as the present one.

7. ದ ಗೌಡ ಮುತ್ತನ ಸತ್ತಿಗೆ ನಾವಂತ್ರಯ ಮ
8. ಗ ಕೇಲದಿಲ್ಲಿಂಗಪನ ವೀಳಮುಗ ಸಂಭು
9. ಲಂಗಣಗೆ | ಹಾಯಾಗಾಲೆ ಹಾಯಾದ
10. ಚೆಚಿಗೆ ಕೊಟ ಹಾ ಉ . . . ಮಾನ್ಯ!
11. . . . | ಪಂಚಮರು | . . .
12. ಉಟ ಮಾಡಬೇಕು || ಶ್ರೀ ಶ್ರೀ

Transliteration

1. Plavaṅga saṃtsarada
2. Kārtika śu 15 In Nīra-
3. ttaḍi urige Kasturi Ram-
4. gapa nāyakara Komara
5. Medakerri nāyakaru Raṅgaya-
6. na | jātrege baṇḍu yidaga Asagō-
7. ḍa gauḍa Muttina sattige Sāvam̄tтиya ma-
8. ga Kodillimgapana m. mīnaga Saṃbhū-
9. Liṅgaṇage | hāyigāle hāyida
10. mechige koṭa hāū . . mānya
11. | Pāñchamaru |
12. uṭa māḍabēku | śrī śrī

Translation

On the 15th of the bright half of Kārtika in the year Plavaṅga, when Medakeri Nāyaka, son of Kasturi Raṅgappa Nāyaka, had come to Nirattaḍi to attend the fair (jātre) of God Raṅgaya, (he) made some grant to Sambhu-liṅgāya, grand-son of Koḍi Liṅgapa and son of Muttina sattige Sāvantī the village headman (gauḍa) of Asagōḍ, having been pleased for crossing the hāyigāle . . . panchamas . . . etc., should enjoy the grant.

Note

The record belongs to the reign of the Chitradurga chief Medakeri Nāyaka, son of Kasturi Raṅgappa Nāyaka. Since the record is not dated in the Śaka era it is difficult to know to which of the Medakeri Nāyakas who ruled Chitradurga, it belongs. Since there were only two Medakeri Nāyakas whose fathers bore the name of Kasturi Raṅgappa Nāyaka and also since only during the reign of the earlier of the two, the year Plavaṅga occurred it is possible that the Medakeri Nāyaka of the present record was the first. In that case the record may be taken as belonging to the reign of Immadi Medakeri Nāyaka who ruled Chitradurga during the middle of the 17th century A.D. The characters of the record also belong to about the same period paleographically. The given date, viz., Plavaṅga saṃ Kārtika śu. 15, might therefore correspond to Sunday the 27th October 1661 A.D.

It records that the Chief attended the jātra or fair that took place at Nīrtādi for the god Raṅganātha and made some grant as a mark of appreciation for making some feat of crossing the hāyigāle, to Sambhulingaṇa son of Muttina sattige Sāvanti, the headman of Asagod.

12

At Asagōd Jagalur taluk, on a Lingamudre stone in the land belonging to Sambhulingappa.

ಜಗಳೂರು ತಾಲ್ಲೂಕು ಅನಗೋಡಿನಲ್ಲಿ ತಂಭುಲಂಗಪ್ಪನ ಕೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಲಂಗಮುದ್ದೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೧೩' x ೧'

1. ಶ್ರೀ ಮರಿಗೇಶ್ವರಿ
2. ಮಾಟಸೆಟಿ ಮುಲಪೆ ಮುಟಕೆ ಹಕ್ಕಿನಿ ಕೊ
3. ಈ . . ಕೊಲ

Transliteration

1. śrī Murigēśvami
2. Maṭa seti Malapa maṭake hakisi ko-
3. ta . . hola

Note

This short record registers a grant of some land to the Murige mutt by its disciple Malapa. Murige mutt is the famous Viraśaiva mutt situated at Chitradurga. The record is not dated. It may belong to about the 18th century A. D. on paleographical grounds.

13

At Mugalikatte, Holalkere taluk, on the pedestal of an image lying buried by the side of Kodera Gurusiddappa's land.

ಕೊಳ್ಳುರೆ ತಾಲ್ಲೂಕು ಮುಗಳಕಟ್ಟೆಯಲ್ಲಿ ಕೊಡೇರ ಗುರುಸದ್ದಪ್ಪನ ಕೊಲದ ಬದುವಿನಲ್ಲಿ ಬಿಡ್ಡಿರುವ ವಿಗ್ರಹದ ಹೀಠದ ಮೇಲೆ.

1. ವರದಮ ನನ್ನನಹೊನವೇರ ಬೋಳಗಾಫಳ್ಳ ದಳರಿಯಾ
2. ಮಾಡಿಸಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿ ದೇವಿಯ ಮನ್ನೆ ಬಿಂಬಿ ಭಾ
3. ಏ ವಾತ್ತುರೆರಡು ಗಡ್ಡೆ ಕೊಳಗ ಪತ್ತೂ
4. ಇನ್ನೀರೆಯಾ ಗಡ್ಡೆಯೊಂದೆಯಾಂ ಮಂಡ
5. ವಾಡಿ ಮಾಯಯ್ಯ ಇದನಿಂದಂ
6. ಕೆಪಿರೆಯಾ ಕೊನ್ನಂ

Transliteration

1. Varadama Nandanahosavūra Bōlagāvunḍa Bhaḷariya
2. mādiśi pratishṭe mādi dēviya munde biṭṭa bhu-
3. mi mattar eraḍu gadde kolaga patti

4. intīkeyi gaddeyođeyam Māda-
5. vāđi Māyayya idān alidam
6. kavileya kondam

Translation

(Goddess) Varadamma. Bōlagāvundā of Nandanahosavūr got (the image of) Bhālari prepared and having consecrated (the image) granted before the goddess two mattars of (dry) land and ten koļagas of wet land. Mādavāđi Māyayya is the owner of these dry and wet lands. He who destroys this is one who kills tawny cow.

Note

This record is on the pedestal of some seated image whose upper portion above the waist is broken and lost. The piece is lying in a field uncared for. The disposal of the drapery, the delineation of the lower limbs and the fine finish of the toes and nails prove that the image must have been a beautiful one.

The record which is in the beautiful, early Hoysala characters states that the image was that of Varadamma and it was got prepared and consecrated by Bōlagāvundā of Nandanahosavūr. He also granted certain lands to Mādavāđi Māyayya who probably was the priest.

No date is given in the record. It appears to belong to about the twelfth century A.D. paleographically.

14

At Anagōđ, Anagōđ hobli, Davangere taluk, on a stone set up in the navaraṅga of the Siddhīśvara temple.

Size 3'× $\frac{3}{4}$ '

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಅನಗೋಡು ಕೋಟಿ, ಅನಗೋಡಿನಲ್ಲ ಸದ್ಯೇತ್ವರ ದೇವಾಲಯದ
ನವರಂಗದಲ್ಲ ನೆಟ್ಟರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ३' × $\frac{3}{4}$ '

1. ಶ್ರೀ ಷ್ವಾಸ್ತ್ರ ಶ್ರೀ ಜಯಾಭ್ಯು
2. ದಯಾ ಸಾಲಿವಾಹನ
3. . ಸ ಉರಾಧ್ಯ ವರುಷಂ
4. ಈ ಇಟ್ಟನೆಯ ಪ್ರಥ್ಮ
5. ವನಾಮೊ ಸಂತ್ಸುದ ಶಾರ್ವ
6. ಇ ಬಹುಳ ಇ ಮಿ ಶು
7. ಕ್ರುಷ್ಣರ ಅನಗೋಡ ಶ್ರೀ
8. ಸಿದ್ಧ ಲಂಗ ದೇವರ ಗುಡಿ
9. ವಂಗ ನೀಲಿ ಸಾಸಾನ

10. ಕವಾಗೆತ್ತಿ ಅರಸುಗ
11. ಇ ಮತ . . ಇದಾ ಸ್ವಾ
12. ವಿಗಳು ಸಿದಲಂಗ
13. ದೇವರಿಗೆ . . ಹಾ . ದ
14. ವರು ಕಾಂಜೀಲ ಗೌಡರು
15. ನಾರಣ ಗೌಡರು ನಜ
16. ಗೌಡ ನೇನಫೋಂಗ ಕಾಳ
17. ಸೆಯು . ಜ . ಕಾಗ್ಗಲ
18. ವರು ಕಾರಡಿಗೆರವಶ್ವ
19. ಯ ಸರ್ವಮಾಂಸ್ಯ ಪ್ಲೆ
20. ಷ್ವದ ಸಿವಪ ಕಂಪಾರಿ
21. ರೆ ಮಲ್ಲಯ್ಯ ಬಾಡಗಿ ನಾ
22. ಗೋಜ ಅಕಾನಾಲೆ ತಿ
23. ಪಂಣ ಕಾಯಿಕಾದ
24. ಮರಿಯಂಣ ಮಡಿವಾ
25. ಖರು ಚಿಕತಾಳವರ ಕಾ
26. ಮಗೆತ ಹಳ್ಳಿ ರಂಗಹ
27. ಈಯಿಗಳ ತಂಪು ಪ್ಲೆ
28. ಒಣ್ಣಸ್ತರು ಯೀ ಸಲ್ಲದ
29. . . . ಭಾಗವಾದ
30. ಗರ್ಭದಲ್ಲಿ ಯಿ ಭೂಮಿ
31. ಯೋಽಗೆ ಗೊಪ್ಪ ಮೂರ್ಖ
32. ರು ಪಾದ ||| ಹೊರಬಿ
33. ದ ಗಲ್ಲಗ ಮುಂ ಶ್ರೀ ||

Transliteration

1. śrī svasti śrī Jayābhya-
2. dayā Sālivāhana,
3. .saūrādya varuṣhaṅga-
4. lu 1669 neya Prabha-
5. va nāmā samtsada Śrāva-
6. ḡa bahuḷa 5 mi Šu-
7. kravāra Anagōḍa śrī-
8. Siddalinga dēvara guḍi
9. valage sile sāsāna-
10. Kamiāgettī arasuga-
11. lu maṭha . . ḡadā svā-
12. migalū Sidalinga

13. dēvarige . . . pā . da-
14. varu Kāmpnela gauḍaru
15. Nāraṇa gauḍaru Naja-
16. gauḍa sēnabhōga Kāli-
17. seyu . ja . Kāggala-
18. varu Kāradige Ravalai-
19. ya Sarvamāṇya pu-
20. shpada Śivapa Kaṇmaragi-
21. re Mallayya bāḍagi Nā-
22. gōja akasāle Ti-
23. paṇṇa Kāyikāda
24. Mariyamṇa maḍivā-
25. ḥaru Chika tālavara Kā-
26. mageti halli Raṅga ha-
27. ḥaiyagala taṇṇa pu-
28. mnyastaru yī sallada
29. bhāgavāda
30. garbhadalli yi bhūmi-
31. yolage goppa mū-
32. ru pāda ||| hora bi-
33. da gallaga mam śrī-

Translation

Be it well. In the victorious Śālivāhana year 1669 [Prabhava, on Friday 5th of the dark half of Śrāvaṇa (is set up) the stone *śāśinā* in the temple of the god Siddaliṅga dēvaru at Anagōḍ. Kāmagēti arasu and the svātini of māṭha (granted) to the god Sidaliṅga dēvaru [witnesses] Kāmpnelagauda, Nāranagauda, Najagauda, the village accountant Kālise, Kāradiga Ravalaiya, Sarvamāṇya pushpada Sivapa, Kaṇmaragire Mallayya, carpenter Nāgōja, goldsmith Tipanṇa, Kāyikada Mariyamṇa and others. In case of division three portions to good fortune.

Note

The record belongs to the reign of the Chitradurga Chiefs. The name of the ruler is not mentioned and is merely stated as Kāmagēti arasu. Since the record is dated in 1747 A. D. it might belong to Raṅgappa Nāyaka.

It appears to register some grant, the details of which are lost, to the god Siddhalinga dēvaru in whose temple the inscription stone is set up, by the Kāmagēti Chief and the svāmī of some māṭha, the name of which is lost. A number of witnesses have been named such as the village headman, the village accountant, and members of various guilds like carpenter, blacksmith, goldsmith, washerman, etc.

The details of the date, viz., 1669 Prabhava sam. Śrāvaṇa b. 5 Śukravāra, correspond to Friday the 14th August 1747 A. D.

MANDYA DISTRICT

15

At Dodda-Arasinakere, Chikka Arasinakere hobli, on a stone lying in the paddy field in front of the village.

Size 5' x 2'

ಚಕ್ಕ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದೊಡ್ಡ ಅರಸಿನಕೆರೆಯ ಉರ ಮುಂದಿನ ಗಡ್ಡೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫' x ೨'

- 1 ಸ್ವಸ್ತಿ ನಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತ್ತಾಪ ಚಕ್ರವರ್ತಿ
- 2 ಹೊಯಿಸಳಿ ಭುಜಬಳ ಶ್ರೀ ವೀರಬಲಾಳಿ ದೇವರ್ಥರು ಷಟ್ಕುವೀ ನಾಂಬಾಜ್ಯಂ
- 3 ಯುತ್ತಮಿರಲು ನಕವರುಷ ನಾವಿರದ ಯಿಂನೂರ ನಾಲ್ಕುತ್ತೊಂ
- 4 ಭತ್ತನೆಯ ಚಿತ್ತಭಾನು ಸಂಪತ್ತರದ ಕಾತ್ತಿಕ ಬ ಜ ಸೋರ್
- 5 ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಮುಂಮೃಡಿ ಚೋಳ ಚತುಷ್ಪತ್ತೇದಿ ಮಂಗ
- 6 ಲವಾದ ಹಿರಿಯರ್ನನ ಕೆಸ್ಯೇಯ ಶ್ರೀಮದಕೇವ ಮಹಾಜನಂಗಳು
- 7 ತಮ್ಮೊಳಗ ಸಹ್ಯಕ್ರಮತ್ಯವಾಗಿ ವೂಡಂಬಟ್ಟ ಶ್ರೀ ಮಾಧವ ದೇವರ ಸಂ
- 8 ನಿಧಿಯಲ್ಲಿ ಶ್ರೀಮನ್ನಹಾಜನಾಯಿಥರುಮಂಪ ವಿರುಪಣಿನವರ
- 9 ಅಂಣ್ಣ ನಾಗಪನ ಮುಂದಿಟ್ಟು ಬರದ ದ್ರುವ ಉಂಡಿಗರು ತಿರ ಪಾ
- 10 ನನದ ಕ್ರಮವೆಂತೆಂದೆ ಆ ಮಹಾಜನಂಗಳ ವೋಳಿಗದ ವ್ರಿತಯ
- 11 ಗೋವಿಂದ್ಯಯನ ಪಚೆಯಂಣ್ಣನ ಬಾಗೆಗೆ ಆ ಪಚೆಯಂಣ್ಣ . . . ಇ ಕಟಿ ನ
- 12 ಗಂಣ ನಾಪಿಂದೇವನೊಳಗಾದ ವ್ರಿತಗೆ ಪ್ರತಿ ರಂ | ಕ ಹಳಗಳ ವ್ರಿತ
- 13 ಕಾಡುಕೊತ್ತನ ಹಳಯ ಸಂಭವದುತ್ತಾರಮಂ ಬೊವನ ಭಾಗೆ ಈ | ಆಲ
- 14 ಬುಜ ಹಳಿ ಈ | ಹೆಲ ಕಾರುರಯ ಹಳಗೆ ಈ | ವ್ರಿತ ಕೋಡಿ ಹಳಿ | ವ್ರಿ ಈ
- 15 . . . ಸ್ಯೇ ಹಳಿ ಈ ಬಿದಿರ ಹಳಿ ಈ ಗುಡಿಯ ಭಾಗೆಗೆ ಹೊನ ಹಳಿ ಈ | ಅಂತು
- 16 . . . ಚೋಳಹಳವ್ರಿ ಇ ಅನ್ನು ರಂ | ವರದಂಣ ನಾರಣದೇವನ ದಾಗೆ ವ್ರಿತ ರ
- 17 . . . ಹಳಗಳ ವ್ರಿತ ಕಾಳಕೊತ್ತನ ಹಳಿ ರಂಗನಾಯಕನ ಭಾಗೆ ಈ || ಚೌಕನ ಹಳಿ
- 18 ಪ್ರತ್ತರ || ಅಂಣ್ಣಂಗೆಯ್ | ಅಂನ್ನೂರು || ಕಾರಿಹಳಿ ವ್ರಿ ರ ಮೆಳಹಳಿ ವ್ರಿತ ಇ
- 19 ರಂ | ನಾಗಂಣ ಪರದ ಭಾಗೆಯು ರಂ | . . ದ ಹಳಯ ವ್ರಿ
- 20 ಕಾಳಕೊತ್ತನ ಹಳಿ ಈ || ಮಹಾದೇವರ ಹಳಯ
- 21 . . . ಹಳಿವ್ರಿತ ಬೀರಗಾಡ ನಾಗ
- 22 ಮೆಳ ಹಳಿ ವಿ ಇ ಅನ್ನು ರ
- 23 . . . ನಾರಣ . . . ಹಳಗಳ ವ್ರಿತಯ ಪೋಕಲ ಕುಳ
- 24 ವನ ಭಾಗೆ ಈ || ನೆಟ್ಟಿಹಳಿ ಈ || ವಲ
- 25 ಕಾರುರ ಹಳಿ ವಿ ರ ಕೋಡಿಹಳಿ | ವಿ ರ
- 26 ಅಂಣೂರು | ಕಾರದಿ ಕೆಸ್ಯೇ ಸೇನಚೋಪನ ಹಳಯ ಉಧಂಭಾಗೆ ಗಡೆಗೂಡಿ
- 27 ವಿ ರ ಮೆಳಹಳಿ ವ್ರಿತ ಇ ಅನ್ನು ರಂ | ಯಮರಿಯಾದೆಗೆ ನಾಲ್ಕು ತತ್ತನ ಮಹಾ
- 28 ಜನಂಗಳ ಹಳಗಳ ನ್ನಾನ ಮಾನ್ಯವೇಳಗಾಗಿ ಚತುನ್ನೀಮೆಯ

- 29 ಗದ್ದೆ ಬೆಂಡುಲನುತ್ತು ಸರ್ವೋಪಾಂಯವೊನುಳುದನು ಅನುಭವಿಸಿಕೊಂಡು
 30 ಬಕೆರು ಕ್ಷೇತ್ರಗುಡಿಕೋಹು ಕ್ಷೇತ್ರಗೂಡಿಯಿಹು ಅರೋಬ
 31 ರುವೂರ ಬಿಟು ಕ್ಷೇತ್ರವ ಬಿಟು ಹೋದವರು ಅರು ಅವರು ಆ
 32 ಕ್ಷೇತ್ರದಲ ತತ್ತು ಸ್ತಿತವನು ತೆತು ಹೋಗುವರು

ಹಿಂಭಾಗ—

- 33 ಗುಡಿಯ
 34 . . ದಹ
 35
 36 ಇ ನೊಡವೆ ತಂಮಂಗೆ ತಂಮನೊಡವೆ
 37 ಅಂಣ್ಣಗೆ
 38 ಹಿರಿಪೂರು ಪಟ್ಟಣದೊಳಗೆ ತಪ್ಪೆ ತಲುಡಿ
 39 ದಂಡವ ಕೊಳಲಿ ಆ ಸೇನಬೋವನ ಹಳಯು ಗದೆ
 40 ವೋಳಗೆ ಬಾಕ್ಕುರ ಭಾಗೆಯು ಉಧರಭಾಗೆ ಕೆಳದು
 41 ಯ ಅಧರಭಾಗೆಯು ಗದ್ದೆ ಬೆಂಡುಲು ಸಷ್ಟು
 42 ಸೇನಬೋವ ರಂಗೂಗೆ ನಲುದು ಚೋಯೆ
 43 ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರಬಲಾಳ ದೇವರ್ಪಾರಾಣಿ ಮಾವತ
 44 . . ಸಿರದಾನ್ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
 45 ಹರೇತಿ ವಸುಂಧರಾಳಿ ಸಷ್ಟಿವರ್ಚೆ ಸಹ
 46 ಸತ್ಯಾ ವಿಷ್ಣ್ಯಾಯಾಂ ಜಾಯತೇ ಕೃಮಿ|| ರಂಗುವಿನ
 47 ಹಣ

(48 ರಿಂದ 54 ಪಂಕ್ತಿವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)

- 55 ವೃತ್ತಿಯ ಮರಿಯಾದೆ
 56 ವಳಿ ಮು ನಂದು
 57 ಗೆ ಗದೆ
 58 ಇಗೆ ಗದೆ ನ . . ಗೂಡಿ
 59 ಮು ತಂಮ ಜಳಗಳ ಉಳಿ ಗದೆ ಬೆಂಡುಲು
 60
 61 ಶ್ರೀ . . . ಶ್ರೀ ವೀರಬಲಾಳ ದೇವರ್ಪಾರ ಪುಷ್ಟಿ
 62

Transliteration

- svasti samasta-prasasti s̄ahitam śrīmat-pratāpa-chakravarti
- Hoyisa�a-bhuja-ba�a Śri-Vīraballā�a dēvarsaru p̄iṭhuvī sāmībrājyam ge-
- yuttam iralu saka varusha sāviraṭada yimnūra nālvattoṇi-
- bhattaneya Chitrabhānu sañvatsarada Kārttika ba 5 Sō
- śrīmad anādiy-agrahāram Mummaḍi Chōla Chaturv̄vēdi maṅga-
- lavāda Hiriyarsanakereya śrīmad aśeṣha mahājanamaṅgalu

7. tammo^lage sarvvaikamatyav āgi voda^mbat̄tu śrī Mād̄hava dēvara sam-
 8. nidiyalli śrūman mahāpasāyitharum apa Virupaṇnanavara
 9. aīṇna Nāgapana muṇḍiṭtu bareda dhruva uṇḍigeya tira sā-
 10. sanada kramav emtemdađe ā mahājanaiṅgala vñligada vritiya
 11. Gōviṇḍaiyana Pacheyaiṇṇana bāgege a Pacheyaiṇṇa . . . la kaṭi Na-
 12. gamṇna Sāmīdēvan olaṅgāda vritige prati 10¹ ka haligaļa vriti
 13. Kāḍukottana haliya sambhavad-uttāramāṇ Bovana bhāge 1² Āla-
 14. buja haļi 2¹ hola Kaururaya halige 1⁴ vriti Koḍihaļi 1² vri 1
 15. . . . ḡe haļi 1⁴ Bidirahaļi 1⁴ guḍiya bhāgege Hosahaļi 1² am̄tu
 16. . . . Chōle haļi vri 3 antu 10¹ Varadamṇna Nāraṇa dēvana bāge
 vriti 1
 17. haligaļa vriti Kālakottana haļi Raṇḍauṇayakana bhāge 1² Chau-
 kana haļi
 18. vuttara 2² Aīṇnamangere 2 aīṇnūru 2 Kāruhaļi 1² vri 1 Meļahaļi vriti 3
 19. 10¹ Nāgamṇna varada bhāgeya 10¹ . . . da
 haļiya vri
 20. Kālakottana haļi 1² Mahādēvarahaliya
 21. . . . haļi vriti Biragauḍa Nāga
 22. Meļehaļi vi 3 antu 1
 23. Nāraṇa haligaļa vritiya vokala kuļa
 24. vana bhāge 1³ Seṭtihaļi 2¹ vala
 25. Kārura haļi 1² vri 1 Koḍihaļi 1² vri 1
 26. Aīṇnūru 2 Kāradikere Sēnabōvana haliya ūrdha bhāge gade gūḍi
 27. vi 1 Meļahaļi vriti 3 antu 10¹ yi mariyādege nālkū tattina inahā
 28. janaiṅgaļa haligaļa stāna mānya vołagāgi chatus-sīneya
 29. gadde beddalān uttu sarvva svāmyavon uludanu anubhavisikomdu
 30. baheru kshētra-guḍi hōliu kshētragūḍi yiludu āroba-
 31. ru vūra biṭu kshētrava bitu hōdavaru āru ādaru ā
 32. kshētradali tattat-stitavānu tetu hōguvaru

Back side .

33. guḍiya
 34. . . . daḥa
 35.
 36. ḷan ođave tammaṅge tammanođave
 37. aīṇnamge
 38. Hirivūru paṭaṇadoļage taju taüdi
 39. daṇḍava koļali ā Sēnabōvana haliya gade
 40. vołage brāhmaṇa bhāgeya ūrdha bhāge kaļedu
 41. ya ardha bhāgeya gadde beddalū sarbba
 42. sēnabōva Raṇḍugē salu du nēie

43. pratāpa chakravarti śrī Viraballāla dēvarsar āṇe māvata
 44. . . . sira dāua ॥ sva-dattām para dattām vā yō-
 45. harēti vasumdhārām । sashthi varsha saha-
 46. srāṇi vishtāyām jāyatē krimi ॥ Raguvina
 47. hāna
 48. (seven lines from here have completely worn out)
 55. vṛittiya mariyāde
 56. vali ma samdu
 57. ge gade
 58. lage gade sa . . . gūdi
 59. ma tamma haligala uḷa gade beddalu
 60.
 61. śrī . . . śrī Viraballāla dēvarsara voppa
 62.

Note

Most of the inscriptions published by Mr. Rice under Mandya and Malavalli Taluks are incomplete and in many cases inaccurate. This is very well accounted for by the fact that the inscriptions in the Malavalli Taluk were copied by Mr. Rice before the Archaeological Department was formed. Almost every printed inscription has appended to it the remark "further portion illegible." But on examination *in situ* a large number of them was found to be perfectly legible. A short re-survey tour in parts of Malavalii Taluk resulted in the collection of many new inscriptions and complete revision of many inscriptions already printed. The very first inscription in the Malavalli Taluk published by Rice (Ml. 1), for example, contains sixty-two lines while only eight lines had been read by him.

This inscription (Ml. 1) was found by Rice in front of the Mādhava temple at Dodda-Arasinakere. But it is a pity that while the temple, the original structure of which goes back to the Chōla period, is in an awful state of ruin, the inscription slab has been removed to the paddy fields in front of the village by a villager for use in the construction of a bund to his fields, thus causing much damage to the record itself.

The record belongs to the reign of Ballāla III, the Hoysala emperor. As regards the date there appears to have been some discrepancy. The Śaka year 1249 was not Chitrabhānnu as given in the record, but Prabhava. If Śaka year is taken into account the details of the date would correspond to the 4th November 1327 A.D. in which case the week day does not tally with that given in the record. If the cyclic year Chitrabhānnu on the other hand is taken into account, it would correspond to Śaka 1264 during the reign of Ballāla III in which case the details of the date answer to 18th November 1342 A.D., a Monday, as in the record and thus the latter might be the possible date of the same.

All the mahājanas of the agrahāra—Mummaḍi Chōla Chaturvēdi Mangala alias Hiriyarasanakere—agreed among themselves and placed on record the details of the vṛittis enjoyed by the persons connected with the temple. It is interesting to note that a number of villages named in the record like Kāḍu Kottana Halī, Kōḍihalī, Bidirahalī, Hosahalī, Aṇṇangere, Aṇṇūru, Kāruhalī, Melahalī, Setṭihalī, etc., in which the vṛittis had been distributed, are still to be found around Hiriyarasanakere, the modern Dodda-Arasinakere. The record is stated to have been placed before Nāgapa, brother of the Mahāpasāyitha Virupāṇḍa, who appears to have wielded great influence among the mahājanas of that place. It is worthy of note that it is stated that the right of possession remained only for as long as the person remained in that place while it ceased when he left the place.

16

On a stone in the tamarind grove to the north-east of Dyāvarahalli, Chikka-Arasinakere hobli.

ಒಕ್ಕ ಅರಸಿನಕೆರೆ ಹೋಬಳಿ ದ್ಯಾವರಹಳ್ಳಿಯ ಈಶಾನ್ಯಕ್ಕೆ ಇರುವ ಹುಣಸೆತೋಹಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪಂಡಿತೇ
2. ಶ್ವರ ಶ್ರೀಭೂನನಮಲ್ಲಿ ತಳೆಕಾಡು
3. ಕುವಳಾಲ ನಂಗಲ ಗಂಗವಾಡಿ
4. ನೊಣಂಬವಾಡಿ ಲಳ್ಳಿಗಿ ಬ
5. ನವಾನೆ ಹಾನುಂಗಲು ಗೌಂ
6. ದ ಭುಜಬಳ ವೀರಗಂಗ ಪ್ರ
7. ತಾಪ ಹೊಯ್ಯಾಳ ಶ್ರೀನಾರ
8. ಸಿಂಗದೇವರು ಚೋರನಮಾದ್ರ
9. ದಲ್ಲಿ ಪ್ರತುವೀ ರಾಜ್ಯಂಗಯ್ಯಾತ್ರ
10. ರೆ ಶ್ರೀಮನ್ಯಹಾಪ್ಯದಾನಂ ನವಾರ್ಥಿಕಾ
11. ರಿ ದಂಡ
12. ನಾಯಕ ಬಿಷ್ಟುವಂಯಂಗಳ
13. ನು ಪ್ರಿಂ . . . ದಿಪ್ಪನು ನೂ
14. ವೆಗ್ಗದೆಯ ವಾರ
15. ದ ಮಾಡಿವೆಗ್ಗದೆಯು ಸವ್ಯೇ
16. ಜಿತ್ತಂವತ್ಸರದ ಕಾತ್ತ್ರೀಕ
17. ಯ ಆದಿವಾರದ
18. ಉದು ಹರಿಯರನನ ಕೆಱೆಯು
19. ಪೂರ್ಣವದೇವರ ಪೂರ್ಣವ ಚೋಳ
20. ಯನ ಕೆಳ್ಳಿಯ ಸುಂಕ ಅಸೆ
21. ಉತಕ ಗಾಳವ

22. . . ಮೂದಲಾದ . ನುಂ
 23. ವೆಲ್ಲವಂ ತಳಕಾಡ . . . ಗೆ . . .
 24. . ಧಮ್ಮು ಯಿ ಧಮ್ಮುವೆಂ ಕೆಡಿಸಿದನ
 25. ತ ಗಂಗೆಯ ತಡಿಯಲು ನಾಯಿ
 26. ರ ಕವಿಲೆಯ ಕೊಂದ ಇದಂ ರಕ್ಷಿಸಿದಾ
 27. ತಂ ಗಂಗೆಯ ತಡಿಯಲ ನಾಯಿರ
 28. ಕವಿಲೆಯ ರಕ್ಷಿಸಿದ ಮಂಗಳ ಮಹ
 29. ಶ್ರೀ

Transliteration

1. svasti śrīmanu mahāmaṇḍala-
2. śvara tribhuvana-malla Taḷekāḍu
3. Kuvalāla Namgali Gaṅgavāḍi
4. Noṇambavāḍi Uchchamgi Ba-
5. navāse Hānuṇgaṇi gom-
6. ḍa bhujabaṭa vīragaṅga pra-
7. tāpa Hoysala śrī Nāra-
8. simga dēvarṇi Dōrasamudra-
9. dalli prituvī-rājyanī gayvutti-
10. re śrīmanu mahāpradhānam sarvādhikā-
11. ri daṇḍa-
12. nāyaka Biṭṭimayamgaṭa-
13. nu priṇi dippanu nū
14. veggadeya vāra-
15. da Mādiveggadeya Sarvva-
16. jit samvatsarada Kārttika
17. ya Ādivārada-
18. mṛdu Hiriyarasana-keṣeya
19. Mādhava dēvara Mādhava-Āhōḍa-
20. yana halliya sumka āsa-
21. mṛtaka gāṇava
22. . . modalāda . sum
23. vellavām Taḷakāḍa . . . ge . .
24. . dharmma yi dharmmavām keḍisiḍana-
25. ta Gaṅgeya taḍiyalu sāyi-
26. ra kavileya komḍa idam rakshisidā-
27. tam Gaṅgeya taḍiyali sāyira
28. kavileya rakshisida inamgala maha
29. śrī

Note

This record registers a grant made by Mādiveggade of certain customs of Mādhava Chōleyanahalli (a village) of the god Mādhava of Hiriyarasanakere, to some person belonging to Talkad whose name is lost. The great minister and commander-in-chief Biṭṭimayya appears to have sanctioned this grant. The grant was made during the reign of the illustrious mahāmaṇḍalēśvara Tribhuvanamalla bhujabala Viragaiṅapratāpa Hoysala śrī Nārasinga dēva--evidently Nārasimha I, the Hoysala emperor. No śaka date is given and the cyclic year Sarvajit corresponds to 1167 A.D.

17

At Aruhanahalli, Chikkarasinakere hobli, on a vīragal standing in the field belonging to Khajāneyya's son Siddiah.

Size 4' × 3'

ಒಕ್ಕರಿನಕೆರೆ ಹೇಳುತ್ತಿರುವ ಸರ್ವಮಾನ್ಯ ಅರಿಹನತ್ವದ್ವಾಕ್ಯ ಪೂರ್ವ ಬಹಾನೆಯ್ಯನ ಮಗ ನಿಡ್ಡಯ್ಯನೆ ಹೊಲದಲ್ಲಿರುವ ಏರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 3'

- 1 ಸ್ವಸ್ತಿ ಸಲಮ್ಮೆ ಸಂವತ್ಸರದ ಅಸ್ಯೇಜ ಸು ೧ ಆ ಕೀರ್ತಿಯಾರ್ಥರ ಮಾತ್ರಾ ನಾಗರ್ಸರು ಸ್ವರ್ಗಸ್ಥರಾದಲ್ಲಿ ಕು .
- 2 ಬಯಿಚಕ್ಕದವರು ಚಾಯಿದೇವಿಯರು ಮಾದರಗಳಾದಿ

Transliteration

- 1 svasti saūmya saṁvatsarada Āsvija su 1 Ā Kīrtiyarsara inakkalu Nāgarsaru svarggastarādalii ku ..
- 2 Bayichakka/davaru .. Bāyi dē iyaru Mādara gaüdi

Note

This is a vīragal set up in memory of Nāgarasa, son of Kīrtiyarasa, chief of Aruhanahalli. With him appears to have died his three wives Bayichakka, (?) Bāvidēvi and Mādara gavudi.

The date of the record is given as Saūmya saṁvatsara Āsvija śu 1 Aditya vāra. No śaka year is given. Since we know from other records that Kīrtiyarasa lived in the early part of the 14th century A. D and also since the characters belong to the same century it is possible that the given date might correspond to Sunday 2nd September 1369 A. D.

Among the other sons of Kīrtiyarasa the following are known: Bāchappa, Dēvappa, Hiriyabavichappa and Chikkabayichappa.

18

At Aruhanahalli, Chikkarasinakere hobli, on a stone to the west of the Ānjanēya temple.

Size 5' 3" × 1' 2"

ಚಿಕ್ಕ ರಣನಿಕರೆ ಹೋಬಳಿ, ಅರುಹನಕೆಲ್ಲಯಲ್ಲಿ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮಕ್ಕೆ ಕತೀರಾಜು ಅಂಗಳದಲ್ಲಿರುವ ಕೆಲ್ಲು.

ಪ್ರಮಾಣ ೫೨" X ೧೭"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಅರುಹ
- 2 ನಹಳಿಯ ಕೀರ್ತಿಯರ್ಥ
- 3 ರ ಮಕ್ಕಳು ಬಾಚಪ್ಪನವರು
- 4 ಅತನ ತಂದು ದೇವಪ್ಪ ಸ್ವರ್ಗಸ್ತ
- 5 ನಾದ ದಿನಲು ಸುಭಕ್ತಿತು ನ
- 6 ಓ ವರ್ತ್ತಿರದ ವಯಿಶಾವ ಸುಧ
- 7 ಅ ಶು ದಿನ ದೇವಪ್ಪ ಆ ದೇವಪ್ಪನ
- 8 ಅರಸಿ ಬಯಿಚಕ್ಕಂಗೆಲು
- 9 ಕೂಡಿ ಬಾಚಪ್ಪನವರು ರೂ
- 10 ಹ ಬರಿಸಿ ನಿಲ್ವದ ಕಂಬ್ಜ

Transliteration

- 1 svasti śrīmatu Aruha-
- 2 na halīya Kīrttiyarsa-
- 3 ra makkalu Bāchappanavaru
- 4 āta.ia tamūna Dēvappa svarggasta-
- 5 nāda dinaü Subhakritu sa-
- 6 iṣva[tsa]rada Vaiśākha sudha
- 7 2 ū dina Dēvappa ā Dēvappana
- 8 arasi Bayichakkamgeü
- 9 kūḍi Bāchappanavaru rū-
- 10 ha barisi nūlsida kam̩bba

Translation

Be it well. The day on which Dēvappa, younger brother of Bāchappa son of the illustrious Kīrttiyarasa of Arunānahalli died, was Friday the 2nd of the bright half of the month Vaiśākha in the cyclic year Śubhakritu.

To Dēvappa and his queen Bayichakka, Bāchappa got the figures carved and erected the pillar.

Note

The record had been published by Rice as MI. 13. The reading of it has now been revised. The vīragal which contains the record was set up in memory of Dēvappa and his wife Bayichakka by Dēvappa's elder brother Bāchappa. Dēvappa and Bāchappa were the sons of Kīrttiyarasa, the chief of Arunānahalli. The śaka year is not given in the record. Since Kīrttiyarasa lived in the early part of the 11th century

A. D. as noticed in E. C. III Ml. 4, 12 etc., the cyclic year Śubhakṛitu might correspond to A. D. 1362. But in that year there were two Vaiśākhas and in neither of them the 2nd day of the bright half is Friday as mentioned in the record.

19

At Tippūr, Chikkarasinakere hobli, on a vīragal standing in the field belonging to Kempegauḍa, son of Chikkavenkaṭe gauḍa.

Size $6' \times 4'$

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಪ್ಪುರು ಗ್ರಾಮದಲ್ಲಿ ಚಕ್ಕವೆಂಕಟೇಗಾಡನ ಮಗ ಕೆಂಪೇಗಾಡನ ಹೊಲದಲ್ಲಿ ಸಂತಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $4' \times 4'$

1. ಸರ್ವವಜಿತು ಸಂವತ್ಸರದ ಕಾತ್ತಿಕ ಶು ಅ ಲು ಬಸ್ತಿಯ ತಪ್ಪುರ ಒಡೆಯು
2. ದಾಸನ ಮಗ ಸಿರಂಗನೂರ ಉಡೆಯುಂ ಹೆಂಗೊಲೆಯಲ್ಲಿ ಪನಕ್ಕೆ
3. ತನ ಮಗ ತಿಂಮಾ ಪಾಡಿಸಿದ ಗೋಪಿನರರುಗಳ ಬಹು ವೀರಗಲು

Transliteration

1. Sarvvajitu sañivatsarada Kārttika śu 5 lu Bastiya Tippūra Odeya
2. Dāsana maga Sirāṅga nira uḍeyam hēṃgoleyalli vasakke
3. tana maga Timmaṇa mādiśida gōvinarvugāṇa baha
vīragalu

Translation

On the 5th of the bright half of Kārttika in the year Sarvvajitu, Siranga, son of Dāsa, lord of Basti-Tippūr [died] in a raid where women were being molested and killed. His son Timmaṇa erected the vīragal.

Note

This is a vīragal which records the death of a hero by name Siranga, son of Dāsa the *odeya* of Bastiya Tippūr. Siranga appears to have fought and died defending the women of his village whom the enemies tried to molest. His son Timmaṇa erected this vīragal in memory of his father. The vīragal has five panels of sculpture. Each panel is beautifully carved, like so many other vīragals in Aruhanahalli, the neighbouring village. No Śaka date is given. The characters appear to belong to the 14th or 15th century A. D. and the given date, *viz.*, Sarvajitu sam. Kārttika śu. 5 might correspond to Thursday the 6th October 1407 A. D.

20

At the same village Tippūr, Chikka-arasinakere hobli, on a stone in Kulavāḍi Mullinga's land.

Size $1' \times 2'$

ಚಕ್ಕರಸಿನಕೆರೆ ಹೋಬಳಿ ತಪ್ಪುರಿನಲ್ಲ ಕೆಳಪಾಡಿ ಎಂಳಿಂಗನ ಕೊಡಲುರುವ ಶಾಸನ.

ಪ್ರಮಾಣ : $4' \times 2'$

1. ಶ್ರೀ ಸೋತ್ತಿ ನಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪುತುಪೀವ
2. ಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾ
3. ರಕಂ ಯಾದವಂ ಕುಲಾಂಬರದ್ವಾಮಣ ಸಮೃದ್ಧಿ ಚೂ
4. ಡಾಮಣ ಮಲೆರಾಜರಾಜ ಮಾಲಪರುಳು ಗಂಡ ಗಂಡ
5. ಭೇರುಂಡ ನನಿವಾರ ಸಿದ್ದಿ ಗಿರಿದುಗ್ರಂಥಮಲ್ಲ ಚಲದಂಕ
6. ರಾಮ ವ್ಯಾರೀಭ ಕಂಠೀರವ ಮಂಡಳಕರಗೊಂಡ ಗಂ . . .
7. ಅದಿಯಮ ಕುಲ . . . ಸಜನ ಕಾಂಚಿ ಕೂಂಡ ನಾ
8. ಕನಪ್ಪರ ಮಗರರಾಜನಿಮೂರ್ಖ ಚೋಳರಾಯಪ್ರ
9. ತಪ್ಪಾಭಾಯ್ . . . ಯ ಸಮುದ್ರರಣ ಕಾಡವರಾದೇನಪಟ್ಟ ನಿ
10. ಸ್ವಂಕಪ್ಪತಾಪ ಚಕ್ರವರ್ತಿ ಹೂಯಿಸಳಭುಜಬಳಿ
11. ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳ ದೇವನು ಪ್ರತಿವೀರಾಜ್ಯಂಗೇಯ್ಯಾತ್ತಿರ
12. ಬು . . . ದ ತಪ್ಪಾರ ಕವಿಕಂದಪ್ಪರ ಸಿನ್ಯೆ ದಾ
13. ಇ ಜಂದ್ರದೇವರ ಮಕ್ಕಳು ಗುಂಮು . . . ನು
14. . . ಕಂದಪ್ರ . . . ನ ಮಕ್ಕಳು ಬೋವಂಣನು ಜಂಣನು
15. ಯ . . . ತಪ್ಪಾರ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ
16. ಮಕ್ಕಳು . . . ಚ ಸೆಟ್ಟಿಯ ಮಗ ಪಟಡಿ ಸೆಟ್ಟಿಗು ನಡ
17. ರ ಸೆಟ್ಟಿ ಪಟ್ಟಣ ಸ್ವಾಮಿ ಚಕ್ರವರ್ತಿಯ ಮಗ ಅಂತ
18. ಪ್ಪ . . . ಯಾತಿಪರಿಗೆ ಕೊಟ್ಟ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
19. . ಅಣ್ಣನ ಒಡವೆ ತಂಮ್ಯಂಗೆ ತಂಮುನ ಒಡವೆ ಅಂಣ್ಣಂ
20. ಗ ಮಾವನ ಒಡವೆ ಅಳಿಯಂಗೆ ಅಳಿಯಾನ ಒಡವೆ
21. ಮಾವಂಗೆ ಸೇದುರಕೊಂಡು ಸಪ್ರತಿಬಿಧ್ಯಾದೆ ಗಂಡನುಳ್ಳಿಡೆ ವಡ
22. ವೆಯಿ ಹುಗೆ ಸುದುಪುದು ತೊತ್ತಪ್ಪಡೆ ಎಳೆದು ಬಿ
23. ಸುದುಪುದು ಹಗಲು ಸೂರೆ ಯಿರುಂಜು ಸಜ್ಜನೆ ವೇಂ
24. ಡಲಲ ವೋಕ್ಕುಲ ರಣಕ್ಕೆ ದಂಡವಿಲ್ಲ ಮತ್ತು ನ
25. ತ್ತುದು ಹಣ ತುಂಬಿದುದು ಕಳಗು ಬಿಸಾಡಿ
26. ಕೊಡುಪುದು ಹಾದರಕೆ ದಂಡವಿಲ್ಲ ಆ ಪಟ್ಟಣ
27. ಸ್ವಾಮಿಗಳಿಗೆ ಸಲುಪ ವೂರಾನ್ಯ ಮನೆ . . .
28. ಸ ಇ ಚಿಕ್ಕಕಟಣಗೆಸ್ಯೇವೂ ಗದ್ದೆವೇಳಿಗೆ
29. . . . ವನನೆಗೆ ಬಂದು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳಿಗೆ ಎರೆ
30. ದು ಬೆದ್ದಲು ಇಂಂಂ ಚಿಕ್ಕ ಕಾಟಣಗೆಸ್ಯೇ ಪಟಣ
31. ಸ್ವಾಮಿಗಳಿಗೆ ಹಿರಿಯ ಕಾಟಣಗೆಸ್ಯೇಯಲಿ ಚಿಕ್ಕಣನ
32. ಎರಡು ಕಂಡುಗನೆಂಬ ಜಯ ಅರ್ಚನೆಗೆ ಬಿಟ್ಟನು ಹರಿಯು
33. ಮನೆಗೆ ಪ್ರತಿಭಾಗೆನ ಮನೆಗೆ ಪ ಇ ಹೊಲೆಯಿರ ಮ
34. ನೆಗೆ ಪ ನ ಮುತವನು ಅರಂಬವನೆ ಮಾಡದವರಿಗೆ ಮನೆ
35. ವಣಯೀಲ್ಲ

Transliteration

1. śrī sosti saṁasta bhuvanāśrayaiḥ śrī-prituvī-va-
2. llabham̄ mahārājādhirājam̄ paramēśvaram̄ parama-bhāttā-
3. rakam̄ Yādīva-kulānbara-lyumāni samyakta chī-
4. dāmaṇi Male-rāja rāja Malaparuṇi gaṁda gaṁda-
5. bhērumda Sanivāra-siddhi Giridurgga-malla chaladāmka-
6. Rāma vairibha-kamṭhīrava maṇḍalikara gōṇda-gaṁ . . .
7. Adiyama-kula . . . sajana Kāmchī-komḍa Nā-
8. kana pura Magara-rāja-nirmūla Chōla rāya-pra-
9. tishṭachārya . . . ya saṁuddharapā Kādavarā dēsa paṭṭa ni-
10. ssanika-pratāpa-chakravarti Hoyisaṭabhuja-bala
11. Śrī-Vīraballāla dēvanu prituvī rājyaī gcyuttira-
12. lu da Tippūra Kavi-kāmḍarppara sisya Bā-
13. ḥachāmḍra dēvara makkaļu Guṇma . . . nu
14. . . . Kamḍarpa . . na makkaļu Bōvāmīnā . Chamīnānu
15. ya Tippūra paṭṭaṇa svāmigala
16. makkaļu . . . cīi setṭīya maga Parīdi setṭīgu Nakā-
17. ra setṭi paṭṭaṇa svāmi chakravartiya maga aṇṭa-
18. ppa . . . yati varige kotṭa śāsanada kramavemtendare
19. . aṇnana oḍave tamīnānge tamīnāna oḍave aṇṇam-
20. ge māvana oḍave alyphamge alyphana oḍave
21. māvamge sērdukomdu sapratibaddhade gaṁdanullade vaḍa-
22. ve ya haṭige suduvudu tottappade eledu bi-
23. suduvudu hagalū sūle yinūlu svijane vo-
24. ḫalali vokkala raṇakke damḍav itla mattu sa-
25. ttudu hāya tumbiñudu kīlagū bisāḍi-
26. koḍuvndu hādarake damḍavilla ā paṭṭaṇa
27. svāmigalige saluva mānya mane
28. sa 2 Chikkakaṭaṇagere vo gadde volage
29. . . . manege bāṇdu paṭṭaṇasvāmigalige era-
30. du beddala 1200 Chikkakāṭaṇagere paṭṭaṇa
31. svāmigalige Hiriya kāṭaṇagereyali Chikkāṇa
32. eraḍu kaṇḍugavānu jaya ārchanegē biṭṭam̄ Hariya
33. manege pratibhāgēna manegē pa 2 holeyara ma-
34. nege pa 1 mata vānu āraṇḍbavānu māḍadavarige mane
35. vāṇa yillā

Note

The stone on which the present record is engraved was completely buried under the earth, only the topmost portion containing some figures in relief being visible. When excavated it was found that the stone contained an epigraph fairly

well preserved. On the top of the record are the figures of sun, sword, Mukkode, davaṇe, davaṇakōlu and moon in the top row and a tiger and an anthropoid Gaṇḍabhērūṇḍa in the second row. The Gaṇḍabhērūṇḍa has placed his hands on the heads of two bhaktas who are seated with folded hands on either side. The figure of Gaṇḍabhērūṇḍa is commonly represented on the inscriptions of the 13th century A.D. found in parts of Maṭavalī and Maddur taluks.

The record introduces us to Viśaballāla II, the Hoysala ruler with his usual titles. It appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the pāṭṭanāsvāīni, Nakarasetṭī and other leaders of the place.

A mention of Bālachandra dēvaru, disciple of Kavikandarpa, is made in the record. As we know that Bālachandra was the son of Kandarpa dēva from a record discovered on the top of the hill near the same village of Tippūr (*see* next record) it is possible that Kavikandarpa was both his father and guru. Bālachandra himself had the title of Kavikandarpa according to an inscription found in the fort at Belgaum.

No date is mentioned in the record. Since it belongs to the reign of Viśaballāla II and since the son of Bālachandra is mentioned in it, it might belong to about 1220 A.D.

21

At the same village Tippūr, Chikkarasinakere hobli, on the pedestal of a Jina image on the hill.

ಉತ್ಸವ ಸಮಯದಲ್ಲಿ ತಪ್ಪಾರುನಿಂದ ಜನಗಾಢದ ಮೇರೆ ಹೊಂಡದ ನತ್ತಿರ ಬಿಂದುವು ಜಿನಬಂಬದ ಏರದ ಮೇಲೆ.

1. ಸ್ವಾಸ್ತಿ ಪುಭಯ ಭಾಷಾಕವಿ ಚಕ್ರವರ್ತಿ ಕಂದಪದ್ಮದೇವರ ಮದವಳಿಗೆ
2. ಸೋಂನಾದೇವಿಯಾರ ಮಗ ಕಾಣಾಗ್ರಹಣ ಅಳಕೆಮುಪ್ಪು
3. ಬಾಳಚಂದ್ರ ದೇವರುಂ ತಂಮ ಗುರುಗಳಿಗೆ ಪರೋಕ್ಷವಾಗಿ ಪಾಡಿದ
4. ಪ್ರತಿಷ್ಠೆ

Transliteration

1. svasti vubhaya-bhāshā-kavi-chakravarti Kāṇḍarpa dēvara madavalige
2. Sōmnā dēvivara maga Kāṇūrggāṇa tilakanum appa
3. Bāla Chamdra dēvarum tamma gurngalige parōkshavāgi māḍida
4. pratishṭe.

Translation

Be it well. Consecration made in memory of his guru by Bālachandra dēva, ornament to the Kāṇūrggāṇa (group), emperor among poets of either languages and son of Somnādēvi, wife of Kandarpa dēva.

Note

A small hill near Tippūr was once famous for the Jaina basti constructed on its top by the well-known Hoysala general Gaṅga Rāja in A. D. 1117. But for the beautiful inscription Ml. 31, which records the construction of the basti, and a few fragments of sculpture strewn all round, nothing of the original basti now remains. There are a few mutilated Jain images lying here and there uncared for. Among them is an image of a seated Jina whose head is broken and lost. On the pedestal of this image is the present record.

This inscription records the consecration of the Jina image by Bālachandra dēva in memory of his guru. This Bālachandra dēva appears to have been a great poet both in Kannada and Sanskrit. Though none of his works is yet available, there are two inscriptions in Belgaum fort composed by him. He has called himself in those inscriptions as chaturbhāshākavi chakravarti, i.e., emperor among poets of four languages.

The guru in whose memory the image was consecrated is not named in the record. But from other sources we know that his name was Mādhava Chandra son of Sakala Chandra. According to the inscription No. 19 noticed above Bālachandra dēva was the disciple of Kavi Kandarpa or Kandarpa dēva his own father. Bālachandra himself was the guru of Lakumādēvi, wife of the famous Kāmaḍa poet Janna.

That Bālachandra dēva's father was Kandarpa dēva and mother Sonnādēvi are additional pieces of information gleaned from this record.

No date is given. Since the other two records composed by Bālachandra are dated in 1204 A. D. the present record also may belong to the same period.

22

At Setṭihallī, Chikkarasinakere hobli, on a stone in Manchegauḍa's land to the south of the village.

Size 2'1" x 2'1"

ಉತ್ತರ ರಸಿನಕೆರೆ ಹೊಯಲ ಶಿಷ್ಟಕಳಿಗಾರುಮದ ದಳಿಣಕ್ಕೆ ಮಂಚೇ ಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೨'೧" x ೨'೧"

1. ಸ್ವಾತ್ತ ಶ್ರೀ ಅನೇವಯ್ಯನ
2. ಮಂಗಂ ಅರಿಯಮ್ಮ ನೆಟ್ಟ
3. ಬಿತ್ತುವಟ್ಟಮಂ ಕೊಟ್ಟಂ ಇ
4. ದ ಕೊಡದರು ಕವಿಲೆ
5. ಯ ಕೊಂದ ಪಾವಕ ಹೋಹ

Transliteration

1. svasti śrī Asevayyana
2. magam Ariyamma setti
3. bittuvatṭamam koṭtam i-
4. da kodadavaru kavile-
5. ya komla pāpake hōha

Translation

Be it well. Ariyamma Setti, son of the illustrious Asavayya, granted the *bittuvatṭa* (land granted for the maintenance of the tank). Those who do not maintain this (grant) will acquire the sin of killing tawny cows.

Note

This short inscription of which only the first three lines have been defectively read and published as Ml. 26. by Rice, actually contains five lines. It records the grant of land for the maintenance of a tank by Ariyamma setti son of Asevayya. The record ends with an inprecation that he who does not continue the grant would incur the sin of killing tawny cows. Asevayya appears to be the same person mentioned in an inscription noticed below.

The record is not dated. Paleographically it may be assigned to about the tenth century A. D.

23

At Kadlavāgilu, Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple.

Size 5' 4"×3'

పెక్కరీనినచేరే హోబలి కడ్డవాగిలు గ్రామద సద్గైంధేవర గుదియ పొవ్వక్కే ఇరువ వీరగల్లు.
ప్రమాణ 5' 4"×3'

1. స్వాత్మ శ్రీ త్రిభువన మాలు తచేకాడు గొండ భుజ
2. బళ వీరగంగ విష్ణువద్గాన శ్రీవీరబల్లా జీ దే
3. వర ప్రతివీరాజ్యంగయ్యత్తుమిరీ || సకవరిష గిగిల కనేయ పరిధావిసంపచ్ఛర జయిత్తుమాన
4. దలు సోనలియప మూగర నాడాలువ జటయ నాయకనె మగ బడగుధునడ కడలపాగి
5. ల పేరుమాలు నాయకను పోలగరే . . . కాళగదలు క . . . రా ము . . .
6. రథివినలు ఏఱిదు. పుగ జ వీరస్వగ్గుస్తునాద కొడంగెయుధమాళ
- నొ
7. యకను గాద నారణ నాయక . . .
8. ఇ కెల్ల రోకారెవను
- యుమాతం

Transliteration

1. svasti śrī Tribhuvana-malla Taṭekāḍu-goṇḍa bhuja-
2. baṭa Vīra-gaṇḍa Vishṇuvarddhana śrī Vīra-Ballālu dē-
3. vara priti-vīra-jyam geyyuttam ire ॥ saka varisha 1114 kaneya Paridhāvi
saṁvachchhara Chayitra māsa-
4. dalu Sōsaliyapa Mūgara nāḍāluva Chatāya nāyakana maga Baḍagudu naḍa
Kaḍalavāgi-
5. la Perumālu nāyakanu Polagara kālagadalu ka . . rā mu
.
6. raṭivinalu iniridu migucha vīra-svargastanā āda
koḍamgeyu dhamāla . nā
7. yakānu gāda Nāraṇanāyaka
8. i kalla rūhāravanu yumātam
.

Note

This vīragal inscription has been published by Mr. Rice as Malavalli 27. It has been revised here. The record belongs to the reign of the Hoysala king Vīraballāla dēva who is given the usual titles of Tribhuvanamalla, conqueror of Talakāḍu and bhujabāṭa Vīraganga-Vishṇuvardhana. The vīragal is set up in memory of Perumālu Nāyaka of Kaḍalavāgilu in Baḍagundu nāḍu, son of Chatāya nāyaka who was the ruler of Mūgara nāḍ (Mūgūr nāḍ), for having fought in the battle with Polegas and rescued (the cattle) during the destruction of the village. A koḍange or grant was also made for him. The name of the sculptor who carved the vīragal is lost.

As regards the date, only the names of the cyclic year Paridhāvi and the month Chayitra are given along with the śaka year 1114. This date corresponds to March-April 1192 A.D.

24

At Kaḍalavāgilu Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple.

Size 3' × 2' 6"

ಚಿಕ್ಕೆ ರಸಿನಕೆರೆ ಹೊಳೆಯಲಿ ಕಡ್ಡ ವಾಗಿಲು ಗ್ರಾಮದಲ್ಲಿ ಸಿಂಹೇಶ್ವರ ದೇವನಾಥನದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ವೀರಗಲ್ಲು.
ಪ್ರಮಾಣ ३' × २' ६"

1.
2.
3.
4. ಯೋಜನ ಮೆಗ ದಾಯೋಜನು ಹುಯಿಸದ ವೀರಗಲ್ಲು
5. ಸೇನಚೋವ ಕಾಮಂಜನ ಬರಹ

Transliteration

1.
 2. kōja bidda
 3. . . . Kara samvatsarada Bhādrapada su 1 lu Kadilavāgila Dā-
 4. yōjana maga Dāyōjanu huyisida vīragallu
 5. sēnabōva Kāmamṛṇana baraha

Note

This is another *vīragal* record found in the same village Kadlavāgilu. The top portion of this inscription is worn out and lost. The record states that . . . Kōja fell (fighting in some battle) and that the stone was set up in his memory by Dāyūja, son of Dāyōja of Kadlavāgilu. The record was written by Kāmaṇṇa, the Village Accountant. The record may be assigned to about the 13th century and the given cyclic year Khara may be equivalent to 1231 A. D. Kadlavāgilu mentioned in the record is the same as Kadlavāgilu where the record is found.

25

At Kadlavāgilu, Chikkarasinakere hobli, on a vīragal to the east of the Siddhēśvara temple.

ಬೆಂಕ್‌ಗಳ ಸಹಾಯದಿಂದ ಕೊಡುವ ವರ್ತನೆಗಳಲ್ಲಿ ಮಾತ್ರಂ ನೀವು ಅವಕಾಶ ಪಡುತ್ತಿರುವುದನ್ನು ತಿಳಿಸಿಕೊಂಡಿರುತ್ತಾನೆ.

- ಸ್ವಾಸ್ಥ ಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ತೆಲುಗೂಡುಗೊಂಡ ಭುಜಬಳ ವೀರಗಂ
 - ಗ ವಿಪ್ಪಾವದ್ವಾನ ಶ್ರೀ ವೀರ ಬಲ್ಲಾಳು ದೇವರು ಪ್ರತ್ಯಿರಾಜ್ಯಂ ಗೆಯ್ತುಮಿರೆ
 - ಸರ್ಕವರಿಷ್ಟ ಗಳಿಗೆ ಪರಿಥಾವಿ ಸಂಪತ್ತಿರಿದ ಭಾದ್ರಪದ ಮಾನದಲು ಸೋನಲಿ ನಾಡಾಳುವ ಮು
 - ಗರ ಚಿಕೆಯ ನಾಕನ ಮಗಂ ಬಡಗುಂದು ನಾಡ ಕಡಿಲವಾಗಿಲಿ ಭೂಮಿಕಾಣ ಕಾಮೆಯು
 - ನಾಯುಕನು ತೊಲಗಾದಗಂಡ ಸಿತಗಾರಗಂಡ ಮನು ಕಾಮೆಯ ನಾಯಕ
 - ನು ಕಡಿಲವಾಗಿಲಿ ಹರಹಿನಲು ತುಪುವ ಮಗುಚಿ ವೀರಸ್ವಾಗಂಸ್ತನಾದನು|| ಇ ಕೆಲ್ಲ ಹೊಯ್ದಿ
ಕಾಮೆ
 - ಯ ನಾಯಕನ ಸುಪ್ಪತ್ತು ಕುಳಿದೀಪಕನು ತಲಗಾಳು ಗೌಡ ಬಿಲ್ಲಹಂ . . ರಾತಿನಾಯಕ
 - ನು|| ಇ ಕೆಲ್ಲಂ ರೂಹಾರವನು ಮಾಡಿದನು ಪುರದಾಚಾರಿಯ ಮಗ ಮಂಡಳಿಕಾಚಾರಿ ಶ್ರೀ

Transliteration

1. svasti śrī tribhuvana-malla Taṭakāḍugomḍa bhujabaṭa-vīra-gam-
 2. ga Vishṇuvardhana śrī Vira-Ballālu dēvaru pritvi rājyam geytam ire
 3. saka-varisba 1114 Paridhāvi samvachchharada Bhādrapada māsadalu
Sosali nāḍāluva Ma-
 4. gara Chikeya-nākama magam Baḍagumḍu nāda Kaḍilavāgila bhūmikāra
Kāmeya.

5. nāyakanu tolagāda-gamḍa sitagāra gamḍa manu Kāmeya
nāyaka-
6. nu Kaḍilavāgila harahinalu tūruva maguchi vīrasvargastan ādanu i kalla
hoysida Kāme-
7. ya nāyakana suputra kuḍādipakanu Talagālu gauḍa ballaham . . rāti
nāyaka-
8. nu[॥] i kallam rūhāravanu māḍidānu Puradāchāriya maga Maṇḍalī-
kāchāri śrī

Translation

Be it well, while the illustrious Tribhuvanamalla conqueror of Talakāḍu, Bhujabāla Viraganga Vishṇuvarddhana śrī Vīraballāla dēva was ruling the kingdom of earth :

In the month of Bhādrapada in the cyclic year Paridhāvi, corresponding to the śaka year 1114, Kāmeya nāyaka, farmer of Kaḍalavāgilu in a Badagundu nāḍu, son of Chikeya nāyaka of Magara (Mūgūr?) ruler of sōsalināḍ, unflinching hero, champion over adulterers, having returned the cattle in the Kaḍilavāgilu battle field, attained the heaven. Kāmeya nayaka's son Talagālu gauḍa, an ornament of his race, got this stone set up. Puradāchāri's son Maṇḍalikāchāri carved this stone.

Note

This is one other vīragal set up near the Siddhēśvara temple at the same place Kadlavāgilu. The record belongs to the reign of the Hoysala king Vīraballāla dēva and mentions the death of Kāmeya nāyaka of Kaḍilavāgilu during a cattle raid. He is praised here as a champion over adulterers and an unflinching hero. His father was Chikeya nāyaka, ruler of Sōsale nāḍu. Kāmeya nāyaka's son Talagālu gauḍa got the stone set up in memory of his father.

Saka 1114 Paridhāvi sām. of the record corresponds to A.D. 1192. Except the month Bhādrapada, further details of the date are not given.

26

At Manchanahalli, Malavalli hobli, on a stone standing to the south of Dodda-Mādegaudā's back-yard.

Size : 3'6"×2'6"

ಮುಳ್ಳವ್ಯಾ ಹೋಬಳಿ ಮಂಚನಹಳ್ಳಿ ಗ್ರಾಮದ ಹೊಡ್ಡ ವಾದೇಗೆಡನ ಹಿತ್ತಲಗೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಕಲ್ಲನಲ್ಲ.

ಪ್ರಮಾಣ : ೩'೬" × ೨'೬"

1. ಶ್ರೀ ಗಣಾಧಿ
2. ಪತೆಯೀ ನಮಃ
3. ಶ್ರೀ ನಂಜುಂಡಲಿಂ

4. గయేం నెవాః శ్రీనా
5. రసింహ సామియ
6. వర పదవే గతిః
7. శుభమస్తు
8. స్వస్తి శ్రీ విజయాద్యుదయ శాలివాహన త
9. క వరుష రాణు సం
10. దు బక పరిధావి సంవత్సర
11. .. శ్రీమద్రాజాధిరాజ రాజపరమేష్టర ..
12. మైసూర సంనాథ నద
13.
14. నరసరాజవడేయరవ
15. తోరెయంజ్యోయనవర కుమార
16. థువీరాజ్యంగేయుతిక
17. వెళయ నా
18. వియవర సంసిద్ధయల్లు
19. భోజన చూదువ బ్రాహ్మణ
20. కడెయ సుగ
21. జనకలయ గ్రావు ర ఆస
22. కన్నాట తిలా ప్రతిష్టేయంన్నొ చూడ
23. తు సేమెయ విచర
24. మంచద గాళ . సం
25. అల్లందం తెంకలు చో
26. యింతే చెతుసేమేయోళగుళ నిధి సిక్షేప
27.

Transliteration

1. śrī Gaṇādhi-
2. patayē namah
3. śrī Namjumḍā liṁ-
4. gayem namah śrī Nā-
5. rasimha sāmiya-
6. vara padave gatiḥ
7. śubham astu
8. svasti śrī vijayād-bhudaya Śālivāhana sa-
9. ka varusha 1594 sam
10. du baha Paridhāvi samvatsara
11. .. śrīmad-rājādhirāja rāja-parameśvara ..
12. Maisūra samsthānada
13.

14. Narasurāja vadēyarava
15. Toreyamṇaiyanavara kumāra
16. thuvī-rājyaṁ geyutiha
17. valiya nā
18. miyavara samnidhiyallu
19. bhōjanā māduva brāhmaṇa
20. kadeya maga
21. Chanahaliya grāma I ā sa
22. kāmāti śilā-pratishṭheyamnā mādi
23. tu simeya vivara
24. manichada gāla . sam
25. allimḍam tenkalu mo
26. yimtī chatusimeyolagula nīdhī nūkshēpa
27.

Note

The right portion of this record has been worn out very much and cannot be read. It seems to register the grant of a village probably Mauchanahalli for feeding Brahmins in some temple. It gives the usual title of the Mysore kings and mentions incidentally Narasarāja Odēyar, but the king to whose reign it belongs cannot be made out. Judging from the date which is given as š. 1594 it must be a record belonging to the reign of Dodda Dēva Rāja Vadēyar. The details of the date are lost except for the śaka year 1594 and the name of the cyclic year Paridhāvi. This year corresponds to 1672 A.D.

27

In the ruined site of the becharak village Boninana halli, Maļavalli hobli, on a stone standing near the banyan tree.

Size 3'6" × 2'10"

ಮಳವಳಿ ಹೆಬ್ಬಿ. ಧನಗಾರು ಗ್ರಾಮದ ದಾಸರೆ ಚೊಪ್ಪನಕಳಿ ದೊಡ್ಡಿಯ ಪಾಠ ನಿರ್ವಹಣೆ ಅಲದ
ಮರದ ಹತ್ತಿರ ಸಿಂತರುಚ ಕಲ್ಲು.

ಪ್ರಪಾಠ ಇ'೯x೭'೮"

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಶ್ರೀ
2. ನಮಸ್ತಿಂಗ ತಿರಕ್ಕುಂಬಿ ಜಂಪ್ರ ಜಾಮರ ಜಾರದೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂ
3. ಭ ಮಂಜಲ ಸ್ತುಂಭಾಯ ತಂಖಷೇ॥ ಸ್ವಾಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯಾದಯ ಶಾಲಿವಾಹನ ಶಕ ವ
4. ರುಷ ಎಷ್ಟಾ ಸಂದು ವತ್ತುವೆನಾಂದ ಪ್ಲವ ಸಂಭತ್ತರದ ಕಾಲ್ಯಾಣ ಶು ರ ಬುಧವಾರದಲ್ಲಾ
ಶ್ರೀಮನ್ಹಂಕಾ
5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಅಷ್ಟುತ ರಾಯ ಪಾಠ

6. ರಾಯು . ಸುಖಿದಿಂ ವಿದ್ಯಾನಗರಿಯಲು ಪ್ರಫ್ರಿರಾಜ್ಯಂ ಗೃಣತ್ತರಲು ಶ್ರೀಮತು ಆ
7. ಲಗೋಡ ರಾಜ್ಯಾರ್ಥಿಪತಿ ಶ್ರೀಮಾನ್‌ಹಾಸೇನಾನವುದ್ದುಪಾಳನ ಗಜಸಿಂಹ [ಕುಮಾ]
8. ರ ವೀರಪ್ರವರೆಯರ ಕುಮಾರನು ಅಚ್ಚುತರಾಯ ವೀರಣ ವಡೆಯರು . . .
9. ಸಾಧಿಪನಪರ ಮಗ ಚಿಕ ಸಾಧಿಪನಪರಿಗೆ ಉಬಳಯಾಗಿ ಕೊಟು
10. ಶಿಲಾಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ ನಮಗೆ ರಾಜ್ಯಾರ್ಥಾ ಉಂಬಳಯಾಗಿ
11. ಪಾಲಿಸಿದ ತಲಕಾಡ ಸೀಮೆಗೆ ಸಲುವ ದರುಗೂರ ಸ್ತುಳಮೋಳಗಳ ಚೂವುನವೆಳ
12. ಯ ಗ್ರಾಮವನು ನಿಮಗೆ ಸಪ್ಪುವಾನ್ಯಾಸಾಗಿ ಪಾಲಿಸಿದೆವಾಗಿ ಆ ಗ್ರಾಮಕೆ
13. ಸಲುವ ಜತುಸ್ವೀಮೆಂಳಗಾದ ನಿಧಿ ಸ್ತಕ್ವೇವ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೇಣಿ ಆಗಾ
14. ಏ ಸಿದ್ಧ ನಾಧ್ಯವೇಬಿ ಅಷ್ಟುಭೋಗೇ ತೇಜ ನಾಷ್ಪತ್ಯ ಸಪ
15. . . . ನೀಱ ನಿಂಮ ಪ್ರತ್ಯೇ ಪ್ರತ್ಯೇ ಪರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾಕ್ಷ್ಯ
16. ಸ್ವಾಯಿಯಾಗಿ ಸುಖಿದಿಂ ಅನುಭವಿಸಿಕೊಂಡು ಬಹಿರಿಯೆಂದು ಈ
17. ಒ ಗ್ರಾಮಗೂಡಗೆಯ ಶಿಲಾಶಾಸನ || ದಾನಪಾಲನಯೋಮಾಂಧ್ಯ ದಾನಾ
18. ಫ್ರೀಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮಾಹಾವೈತಿ ಪಾಲಾರಾದಷ್ಟುತಿಂ ಹದಂ
19. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪ್ರಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಕಾರೇಣ
20. ಸ್ವದತ್ತಂ ನಿಷ್ಠಲಂ ಭವೇತ್ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಕರೇತಿ ವಸುಂದರು
21. ರಾ ಷಷ್ಟಿಪರಂಷಿ ಸಹಸ್ರಾಂಜಾ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇತ್ತಿಭಿಃ || ಶ್ರೀ

Transliteration

1. śrī Gaṇādhipatayē namaḥ śrī
2. namas-tumga śiraś-chumbi chāmra-chāmara-chāravē trailōkya
nagarāram-
3. bha mūla-stambhāya Śam̄bhavē || svasti śrī Jayābhuyudaya Śālivāhana
śaka va-
4. rusha 1463 samdu varttamānav-āda Plavasamvatsarada Phālguṇa ū 1
Budhavāradalu śrīman mahā-
5. rājādhirāja rāja-paramēśvara śrī Vīra-pratāpa śrī Vīra Achchuta
rāya mahā
6. rāya . sukhadim Vidyānagariyalu prīthvi rājyam gaiüttiralu
śrīmatu Ā-
7. lugōda rājyādhipati śrīman Mahāsēnāsamudrapāṭhāna Gaja siṁha . .
8. ra Vīrappa vadeyara kumārana Achchutarāya Vīraṇa vadeyaru . .
9. Sādhipanavara maga Chika Sādhipanavarige
um̄baliyāgi koṭa
10. śilā sāsanada kramav emteḍdare nāimage rāyaru uṇḍaliyāgi
11. pālisida Talakāḍa sīmege saluva Daṇḍugūra ṣṭaladoḷagāṇa Bommanā halī-
12. ya grāmavanu nimage sarvamānyavāgi pāli-sidevāgi ā grāmake
13. saluva chatus-sīmey-oligāḍa nidhi nikshēpa jai-pāshāṇa akshīṇi āgā-
14. mi siddha sādhyav-emba ashṭa-bhōga-tēj i svāmya saha
15. nū nimma putra-pautra-parampareyāgi ā-chamdrārkka-

16. sthāyiyāgi sukhadim anubhavisikomdu bahiriyemdu ko-
17. ta grāma-goḍageya silā-śāsana] dāna pālanayōr-madhye dānā-
18. chhi-ēyōnupālanam dānāt svargam avāpnōti pālanād achchutam padam
19. sva-dattā dvigunam punyam paradattānupālanam paradattāpahārēṇa
20. sva-dattam nishphalam bhavēt! svadattam paradattam vā yoharēti
vasumdhā-
21. rā shashṭir varsha sahasrāṇi vishtāyām jāyatē krimih! śrī

Translation

Obeisance to Gaṇādhipati. Obeisance to Śambhu beautiful with the fly-flap, the moon touching his lofty head, the foundation pillar of the three worlds :

Be it well. 1463 years of the victorious Śālivāhana era having past and the year Plava being current, on Wednesday the 1st of the bright half of Phālguṇa:

While the illustrious mahārājādhirāja rājaparamēśvara śrī Vīra-pratāpa śrī Vīra Achchutarāya mahārāya was ruling the kingdom of earth with happiness in Vidyānagari:

The illustrious ruler of Ālugōd kingdom, protector of ocean, *viz.*, the huge army Achchutarāya-Vīraṇa Vadeya, son of Virappa Vadeya (himself) son of Gajasiṁha, granted as an umbali to Chikka Sādhipa, son of Sādhipa, thus :

"As we have granted to you as a sarvamānya the village Bommanahalli in Danugūra staṭa belonging to Talakāḍa sīme which had been granted to us as an umbali by the king, you may enjoy in succession, with your sons and grandsons in happiness within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water springs minerals, imperishables, etc., as long as the moon and sun endure." Thus is the silāśāsana of the grant of the village.

Usual imprecatory verses:

Note

This record like the one at Halasahalli, (*See No. 33*) belongs to the reign of Achyuta Rāya, the Vijayanagar ruler and registers the grant of the village of Bommanahalli in Dhanugūr Sṭhaṭa in the Talakāḍu sīme, with all the usual rights as a tax free grāmagoḍage to Chikka Sādhipa son of Sādhipa, made by Achchutarāya Vīraṇa Vadeya, son of Virappa Vadeya. Achchutarāya Vīraṇa Vadeya who was the chief of Ālgod and the Talakāḍu sīme had these territories conferred on him by the king. The date of the present record corresponds to Wednesday, 15th February 1542 A. D.

At Chandahalli, Malavalli hobli, on a stone lying in front of the Basavēśvara temple.

Size: 5'×2'6"

ಅದೇ ಮಳಪಟ್ಟ ಹೊಬಳಿ ಚಂದಕೆಲ್ಲಿಯಲ್ಲಿ ಬರಹಕ್ಕರ ದೇವತಾನಂದ ಎದುರಿಗೆ ಬಿಡ್ಡರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೫'×೨'೬"

(ಹುಲ್ಲಾಗ ಒಡೆದು ಹೋಗಿದೆ.)

ಮುಂಭಾಗ—

1. ಪಂಚಮಿ ಅದಿವಾರದಂ
2. ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ದಾ
3. ಯರ ಅಧಿಕಾರಿ ಕಾಳಾಂಜಿಯ ಗುಂಮಂಜನ
4. ರಾಜರಾಜಷ್ಠರದ ಏಳುಷ್ಠರ ಪಂಚಮಶ ನಬರ
5. ಯೋತ್ತ ಸಮೇಯ ಎಡೆಯ ಸಮೇಯಷಂ ತಳೆಕಾಡ
6. ಯನ್ನಾಪತಿ ಮರಿಯಂಜನವರ ಮಕ್ಕಳು ನಾಗಪಂದ
7. ಇಂಜ್ಞನವರ ಮಗ ಲಂಕಷ್ಟಮಂ ಆ ಚಂದಕೆಲ್ಲಿ ಮಾಡಂ
8. ಯ ಗೌಂಡ ಮಂಡೇಗೌಂಡನ ಮಗ ಓಕೆಗೌಂಡ ಮಾರಗೌಂಡನ
9. ಇಂಡ ಯಿವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಸೇಗೌಂಡಗಳಂ ಚಂದಕ
10. ಯಿಂ ಮೂಡಲು ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಆ ಪಟ್ಟಣಸ್ವಾರ್ಪಿಗಳು
11. ಯ ನಾಯ್ಯನ ಮಗ ತಮ್ಮಿಸೆಟ್ಟಿ ಮಾಡಿಸೆಟ್ಟಿಯರ ಮಗ ಮಾಥವದಾ
12. ಚಂಡಿ ಸೆಟಿಯರ ಮಗ ಅಲ್ಲಿಸೆಟ್ಟಿಯರು ಬೋಕಿಸೆಟ್ಟಿಯರ ಮಗ ಹತಿಸೆಟ್ಟಿ
13. ಯಿಂತೇ ನಾಲ್ಕುರೆಯುಂ ವ್ಯಾಡಂಬಣ್ಯ ಯ ಪಟ್ಟಣವ ಮಾಡುವಂತಾಗಿ ಕೊಟ್ಟ ಸಿ
14. ಲಾಖಾನನದ ಕ್ರಮವೆಂತೆಂದೆ ಯೀ ಕಾಸನ ಬರದ ದಿನಂ ಮೊದಲಾಗಿ ಇಂದು
15. ವರುಷ ಆನಿಮುಳ ಮಾನ್ಯವೆರಡನೆಯ ವರುಷ ಪರಿಯಂತರ ಬಿಡಿಸಲು ಮುಟ್ಟಿ
16. ಅಪ್ರೋಬಾರ್ಯವನು ಬಂದದೆ ಮುಂದಾನು ಅಳ್ಳಂದಂ ಮೇಲೆ ಬೀಡಿಸಲು ಹೋದ . .
17. ಗಳಗೆ ತತ್ತ್ವ ಮನ . . ಎನತ್ತು . . ಈ ಧವಾರ್ಥ . . ಚರು . . . ದಿಂದ ಮೇ
18. ಮನಿಗೆ ಎರಡು ಹಣಮಂ ತ್ತೈಯತ್ತ ಬಹರು ಆ ಪಟ್ಟಣ ಸ್ವಾರ್ಪಿಗಳ ನಾಲ್ಕುಮಂ ಮಾನ್ಯ . .

(ಹಿಂಭಾಗ ಪೂರ್ತಿ ಸಹದು ಹೋಗಿದೆ.)

Transliteration

(The top portion is broken)

Front—

1. pañcālamī Ādīvāradāmī
2. Śrīmanumabāpradīpānam dā
3. yara adhikāri Kālāñchhiya Guṇamāñchana
4. Rāja-Rājapurada Ēlupurada pāñchamaṭha nakhara
5. yotta sameya edeya sameyavuṇi Taḷakāḍa
6. yastāpati Mariyāñchanavara makkalu Nāgapāmī da

7. . . mnnanavara maga Lamkappanum ā Chamdahalli Māchamī . .
8. . . ya gaumda Maiñchēgauṁḍana maga Chākagaumda Māragaumḍana.
9. . . mḍa yivar olañāda sañasta praje gaumḍagalum Chamdaha . .
10. . . yim mūḍalu paññāava māduvam̄tāgi ā Paññā-svāmigaļu . .
11. . . ya nāyakana uaga Tamīni setti Mādi settiyara maga Mādhava Dā . .
12. . . Chamdi Setiyara maga Alla Settiyaru Bōki Settiyara maga Hati Setti
13. yimti nālvarageyuñ vodam̄baṭtu yi paññāava māduvam̄tāgi koṭṭa si-
14. lā śāsanada kramav emteñdade yī śāsana barada dinam̄ modalāgi voñdu
15. varusha ānimāṇa mānyav eradaneya varusha paryam̄tara bīḍinalu muñti
16. apūrbāyavānū bāmdade muñdānu alīñdām mēle bīḍinalu hōda . .
17. galage tētu manā . . . , enaṭu ā dharmma . . varu
. . . . dīmḍa niē . .
18. manege erađu hañamānu tterutta baharu ā paññā svāmigaļa nālkumāni
mānya . .

(The back side of the stone has been completely effaced)

Note

The top portion of the slab on which the present record is inscribed is broken and lost. The record has also been very much worn out on both sides and the letters cannot be read. It states that the officer Kālānchi Gummaṇṇā, the seven puras, five maṭhas, merchants and all the prajegauḍugaļ (several named) of Tałakādū alias Rājarājapura, gave a śāsana embodying certain concessions to four paññāśvāmis—Tammi setti, Mādhava . . . Alla setti and Hatisetti—for founding a new town to the east of Chandahalli. For one year from the date of inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thence forward two hañas for every house. The details of the date are lost except for the tithi-panchami and the week day Ādīvāra. The record appears to belong to about the 14th century A.D. paleographically.

29

At Gaudagere, Gaudagere hobli, on a stone in the field to the east of the village.

Size: 8'x2'

ಗೌಡಗೇರೆ ಕೋಡಳಿ ಗೌಡಗೇರೆ ಗ್ರಾಮದ ಪ್ರವರ್ತಕರುವ ಹೊಲಿದ್ದಿಂದಿಂದ ಬದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೮'x೨'

1. ಶ್ರೀ ಸ್ವಾಮಿ ಸಮಾನ ಭಾವನಾಸ್ತರ್ಯಂ ಶ್ರೀ . . ಕ್ಷೀ
2. ವೆಳ್ಳಭಂ ಪ್ರವರ್ತಕರು ಹೈಸರ ದ್ವಾ:
3. ರಾವತೀ ಪ್ರವರ್ತಕರು ಯಾದವ

4. ಕುಲಾಂಬರ್ದ್ವಮಣಿ ನವರ್ಜ್ಞಾ ಚೊಡಾ
5. ಮಣಿ ಮಲೀರಾಜರಾಜ ಮಲಪ
6. ರೋಳುಗಂಡ ಗಂಡಭೇರುಂಡ ಕದನ ಪ್ರಚಂಡ ನೇ
7. ಕಾಂಗವೀರ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುಗ್ರಹಮಲ್ಲಿ ಚೆಲ
8. ದಂಕರಾಮ ಹೈರೀಭ ಕಂತೀರವಂ ಯಿಂಮಾ ಮ
9. ಗರ ನಿವ್ಯಾಫಳ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಭಾಯ್ರ್ಯ
10. ಹಾಂಡ್ಯಕುಲ ನಮುದ್ದರಣ ನಿ
11. ಸಂಕಸ್ತತಾಪ ಜಕ್ರವತೀ ಹೊಯಿಸಣ
12. ಶ್ರೀ ವೀರ ಸೋಮೇಶ್ವರದೇವರನರು ಶ್ರೀ ಕಾಳಿಲೀ
13. ಷ್ವರ . ಷೇಕದ ಗವಡಗೆಯೆಯಲು ಹ
14. ಷ್ಟ್ರಿಣಿ ನಾಮಿಗಳು ಮಯಿದ ಸೆಟಿಯಾ
15. ತಂಮು ತಿವಡಿನೆಟ್ಟಿ ಕೇತಿನೆಟ್ಟಿ ಬೂ
16. ತನೆಟ್ಟಿ ಸಿವರಾತ್ರಿಯ ಕಂಗಾಟಿ ಸೆಟ್ಟಿ ವರಾ
17. ಮ ತಂಮು ಮನಣಿತಂಚ್ಯು ಘೇಳಗಾದ
18. ಪಟ್ಟಣ ನಾಮಿಗಳಿಗೆ ಗೊಟ್ಟಿ ದೇವಮಾನ್ಯ ಸರ್ಕವ
19. ರಿನ ಱಂಬಾನೆ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಘಾ
20. ಲುಗಳ ಸು ಇ ಬುಧವಾರದಲ್ಲಿ ಪಟ್ಟಣ ಪಾಮಿ
21. ಗಳ ಕುಂಬಗೆಯೆಯಲು ಸಲ
22. ಗೆ ಎರಡು ದೇವಗೆಯೆಯಲು ಸಲಗೆ ಎರ
23. ದು ಅಂತು ನ ಒಾ ಉರಿಂದ ಬಡಗಲು ಬೆ
24. ದ್ವಾಲು ಎರಡು ನ ಲ ॥೧೦ ಎಂಟು ವೊಪು
25. ಕಂನ್ಯೇವ ಕಳದು ಮನಿಗೆ ಎಳಸು ಪಣವೆರಡ ಗೊಟ್ಟಿ
26. ಗವಡಗೆಯೆ ಪ್ರಾಯಿ . . . ಸೆಟ್ಟಿಗೆ . . .
27. ಇ . . . ತಮ್ಮಂ
28. ಯಂಬುಧಿ
29. ವೆದು ಶ್ರೀ ಶ್ರೀ
30. ಲ ಮು

Transliteration

1. śrī svasti saṁasta bhuvanāśrayam śrī [pri]thvī-
2. vallabham puravarādhīśvara maīsara Dvā-
3. rāvatī pura varādhīśvara Yādava
4. kulāṁbara dvimāṇi savyjñā chūḍā-
5. maṇi male-rāja-rāja Malapa-
6. rolu-gamda gamda-bhērumida kadana-prachamda ē-
7. kāṅga-vīra Sanivāra-siddhi Giridurggaṁvalla chala-
8. daṇḍika-rāma vairibha-kamṭhīravam yimma-

9. gara nirmmuļa Chōla-rājya-pratishṭhā-chāryya
10. Pāṇḍya-kula-saṇuddharapa ni-
11. samka-pratāpa-chakravarti Hoyisaṇa
12. śrī Vira-Sōmēśvara dēvarasaru śrī Kājalé-
13. shvara . shēkada Gavuḍageṛeyalu pa-
14. ṭṭaṇa sāmigaṇu Mayida setiya
15. tamma Tivadi Setti Kēti-setti Bū-
16. ti-setti Sivarātriya Kangāti setti Varā-
17. ma-taṇima Masaṇi-tamma volagāda
18. patṭaṇa sāmigaṇige gotṭa dēva-mānya saka va-
19. risa 1175 ne Paridhāvi saṇvatsarada Phā-
20. lguṇa su 5 Budhavāradallu Paṭṭaṇa shāmi-
21. gaḷa Kumbagereyalu sala-
22. ge eraḍu Dēvagereyalu salage era-
23. ḍu amṛtu sa 4॥ ūriṇḍa baḍagalu be-
24. ddalu eraḍu sa 8 olo' emṛtu māma-
25. kaṇṇyava kaṭadu manege elaru paṇav-
eraḍa goṭṭu
26. Gavadageṛe vuliya . . . settige . . .
27. na . . . tammaiṇ
28. yambudhi
29. vudu śrī śrī
30. la ma

Translation

Be it well, the refuge of all the worlds, lord of the goddess of prosperity and earth, boon lord of the city of Dvārāvati, sun in the sky of Yādavakula, a crest-jewel of omniscience, king over the Male-chiefs, punisher of the Malepas, gāṇḍabherunda, terrible in battle, single warrior, Sanivārasiddhi, wrestler of the hillforts, Rāma in firmness of character, lion to elephants: his enemies, destroyer of the Magaras, establisher of the Chōla kingdom, upholder of the Pāṇḍya race, the fearless, mighty emperor Hoyisaṇa śrī Vira Sōmēśvara dēva granted dēvamānya to the paṭṭaṇa svāmis Tivadi setti younger brother of Mayida seti, Kēti setti, Būti setti, Sivarātri Kangāti setti, Varāma-tamma, Masaṇi-tamma and others on Wednesday the 5th of the bright half of Phālguṇa in the cyciic year Paridhāvi corresponding to the Saka year 1175, two salages of land below the tank Kumbagere and two salages below the tank Dēvagere: thus four salages. Dry lands to the north of the village eight salages. After deducting the māmakanya and paying two paṇas for the house. . . . (the rest is worn out).

Note

The record belongs to the reign of the Hoysala king Vira Sōmēśvara and registers a grant made by the king himself to the Paṭṭāṇasvāmis of Gaudugere. Since the grant is a grant to god (dēvamānya), the Paṭṭāṇa svāmis appear to have received the grant on behalf of the temple probably of Kālalēśvara mentioned in the record. Masaṇitamnia, one of the Paṭṭāṇa svāmis mentioned in the record might be the same as the famous sculptor who carved some of the wall images of the Kēśava temple at Sōmanathipur.

The details of the date given, are 1175 Paridhāvi sam. Phālguna ū. 5 Budhavāra. But Paridhāvi falls in the ūaka year 1174 and taking this as correct the details of the date would correspond to 4th February 1253 A. D. a Tuesday and not Wednesday as stated in the record.

30

At Hullahalli, Gaudagere hobli, on a stone in Kenchegauda's field.

Size : 3'6"×2'

ಅದೇ ಗೈಡರೆ ಹೋಬಳಿ, ಹುಲ್ಲಹಲ್ಲಿಯಲ್ಲಿ ಕೆಂಚೇಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೩'೬" × ೨'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮಂತುಹಾಮೃಷಿ
2. ಸ್ವರ ತ್ರಿಘುವನಮಾಲ್ಲಿ ತಳಕಾ
3. ದುಗ್ಂಂಡ ಭುಜಬಳ ವೀರಗಂಗ
4. ಹೊಯ್ಸಳ ಶ್ರೀ ನಾರಸಿಂಹದೇವರಃ
5. ಪ್ರತುವೀ ರಾಜ್ಯಂ ಗೆಯ್ಯಲು ನಕ
6. ವರ್ಷ ಇಂದ್ರಾ ಕರ ಸಂಪತ್ತರ ಜೇ
7. ಮೃ ಸುಧ ನಾ ಸನಿವಾರ ಕೆಳಲೆ ನಾಡ
8. ಅಂತರವೆಳ್ಳಿ ಮಂಚೆಗಬುಂಡರ
9. ಅಲಗಾವುಂಡನ ಮಗಂ ನಾಲ
10. ಗಾವುಂಡಂ ತುಟುಪರಿವಲ್ಲಿ ಕಾ
11. ದಿ ಸ್ವಗ್ರಹ ನಾಡಂ ನಾಲಗಾ
12. ಪುಂಡನ ಮಗಂ ಕೇತಿಗಾ
13. ಪುಂಡ ಈ ಕಲ್ಲು

(ಮುಂದೆ ಕಲ್ಲುಬರ್ಚದು ಹೇಗೆ).

Transliteration

1. svasti śrīman mahāmāḍalē-
2. svara tribhuvana-malla Taṭakā-

3. du-gom̄da bhujabala-vīragaṅga
4. Hoysaḷa śrī-Nārasimha dēvaru
5. prituvi rājyaṇi geyyalu saka
6. varsha 1093 Kara samvatsara Jē-
7. shṭa sudha 11 Sanivāra Keṭale nāḍa
8. Am̄taravallī Maṇche gavumḍara
9. Ālagāvumṇda magam Sāla-
10. gāvumḍam tuṣu-parivalli kā-
11. di svargastan ādaiṇ Sālagā-
12. vumṇda magam Kētigā-
13. vumṇda i kalla

(Further portion is broken)

Translation

Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvana malla, conqueror of Talakāḍu, bhujabala Vīragaṅga Hoysaḷa śrī Nārasimha dēva was ruling the kingdom of earth :

On Saturday the 11th of the bright half of Jēshṭha in the year Kara, 1093 saka year :

Sālagāvumṇda, son of Ālagāvumṇda (himself son of) of Manchegavumṇda of Antaravalī fought in a cattle raid and attained heaven.

Sālagāvumṇda's son Kētigāvumṇda got this stone [set up.]

Note

This is a vīragal belonging to the reign of the Hoysaḷa king Narasimha I and records the death, during cattle raid, of Sālagāvumṇda, son of Ālagāvumṇda himself son of Manchegavumṇda. The details of the date, *viz.*, s. 1093 Kara sam. Jēṣṭha śu. 11 Sanivāra correspond to 17th May 1171 A. D., a Monday and not Saturday as stated in the record.

31

At the same Hullahalli village, Gaudagere holli, on a vīragal standing to the north of the Ānjanēya temple.

ಅದೇ ಹುಲ್ಲಹಲ್ಲಿಯಲ್ಲಿ, ಅಂಜನೇಯನ ದೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ಸಂತಿರುವ ವೀರಗಲ್ಲು.

1. ಸ್ವಾಸ್ಥ ಸಮವರುನ ೧೯೮೯ ನ
2. ಒಡಷೆ ಪ್ರಭವ ಸಂಚ್ಯಾರದ
3. ಕಾತ್ತಿಕ ಬ ಅ ಸೌರಂದು ಅ
4. ಹಳಿಯಂ ಸೋಮನಾಥ ಗುಣ

5. ನ ಹೊಗ . . . ಒಳಗುಗೆ
6. ತಂನ ನವರ
7. ಬದಾಗಿ ಬಹೇ ಚಲಂ ಮಾಡಿ
8. ಹೊಯಿದ
9. ವ ವರ್ನಿದ ಗುಡ . . .
10. ಗೆಯ್ಯ ಏರಿಗಲ . ಯಾ
11. ಲಿಪರು ನಾಯಿ

Transliteration

1. svasti sakha varusa 1309 sa-
2. m̄davu Prabhava sam̄chcharada
3. Kārttika ba 2 Sō dañdu ā
4. haliyam Sōmanātha gaüda-
5. na mogā . . . olagaligge
6. tam̄navara
7. badāgi bahala chalam mādi
8. hoyida
9. va varisada guða . . .
10. geyda vīragala . ya
11. lidavaru nāyi

Note

Only the first two lines which contain some details about the date have been published as Maļavalī 53 in E. C. Volume III. The record contains about twelve lines and an attempt has been made here to read as much as possible.

This is a vīragal set up in memory of Sōmanātha gavuda's son, whose name is lost. He is stated to have fought valiantly, and fell. The details of the date. viz., 1309 Prabhava sam. Kārttika ba. 2 Sō. answers to 29th October 1387 A.D., a Tuesday and not Monday as stated in the record.

32

At Nađagalpura, same Gaudagere hobli, on a stone standing to the south of Basavēvara temple.

Size: 3'6"×2'6"

ಅದೇ ಗೌಡಗೆರೆ ಹೋಬಳಿ ನಡಗಲ್ ಪುರದಲ್ಲಿ ಬಸವೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: ೩'೬"×೨'೬"

ಮುಂಭಾಗ—

1. ಶ್ರೀ ಪ್ರಮಾದಿ ಸಂಪತ್ತುರ
2. ದ ಷ್ವಾಸಾಬ ರ ಬ್ರಿ ಶ್ರೀಮತು

3. ತಳಕಾಡ ರಾಜರಾಜಫರೆ ಏಳು
4. ಪುರ ಹಂಚಮಣದ ಸ್ತುನಾಪತಿ ಪದ್ಧು
5. ದೇವಂಜ ಗಂಗಂಜನವರು ದಕ್ಷಿಣ ಸೋಮೇನ್ಯೈ
6. ರ ದೇವರ ದೇವದಾನದ ಕೊರಟಹಲಿಯ ಗ್ರಾಮ
7. ಯಿದಕ . . . ದ ತಿಪ್ಪೆಯ್ಯ ಕೊಟ ಸಾಸೆ
8. ನದ ಕ್ರಮವೆಂತೆಂದರೆ . . ಪುರದ . ವೋದ
9. ಲರುವ
10. . . ಯೋಳಗೆ ಕೊಡಗೆ ದಕ್ಷಿಣ
11. . . ದೇವರ ದೇವದಾನದ
12. ಬೀರೆಯ ಗೌಂಡನ ಕೊಡಗಿ
13. ಯಿಪ್ಪೆನುಳಿವ ಆ ಹರದ ನಾಯ್ಯ
14. ನ ಹಳಿಯಲುಳ ಗದ್ದೆ ಬೆದಲನಂ ಆಗು
15. ಪೂರ್ಣಕ್ವಾಂಡು ಎಂದೆಂದಿಗಂ ಥಾರಾ
16. ಪೂರ್ವಕವಾಗಿ ತೆಱು ಸಿದಾಯ ಗ ಇಂ ಯಿ
17. ಥಜುಂದಂ ಹೇಳೆ ಆರ್ ಅಳುಹು ಅಂನ್ಯಾ
18. ಯ ದೋರನಮುದ್ರದಲ್ಲಿ ಹುಟ್ಟಿದ
19. ಯ ತಳಕಾಡಲ್ಲಿ ಹುಟ್ಟಿದ ಅಕ್ಷಯು
20. ನಾಡ
21. ತಪ್ಪು ತಪ್ಪಿಡಿ ದಂಡ ಘಂಡಿಗೆ ಬರದು ಆವ್ರಾ
22. ರ ಲ್ಲ ಸೆಟುಕೊಂಡು
23. ಸಾ . ವರು
24. ಅಂಣ್ಣನೊಡವೆ ತಂಪಂಗೆ ತಂಪಂನೊ
25. ಡವೆ ಅಂಣ್ಣಂಗೆ ಆರಾವಿಲ್ಲದಿದ್ದ್ವರ್ತಿ ಅವ
26. ರತ ಸೊಂಮು ಸಂಮುಂದರಕ ಸಲುಪುದು ಕೆ
27. ಜೀ ಸಿವಾಲೆಯಕೆ ಸಲುಪುದು
28. . . . ಬಿಂನಕ ಚುನಿ
29. . . . ಯ ಉತ್ಸನವ ತ
30.

ಹಿಂಭಾಗ--

31. ತಪ್ಪಿದೆ ಗಂಗೆಯ ತಡಿಯಲಿ
32. ಕವಿಲೆಯು ಕೊಂಡ ಪಾಪಕ ಹೇಳೆ
33. ಹರು ಯ ಆನೆ ತಡಿಯ ಬಡಗಲು
34. . ಬೈದಿ . . ಯ ಒಳಗೆ ಆಯು . ಲ .
35. . ಮೂಡಣ ಕಲ್ಲರೆಯಾ ಆ . . ದ . . .
36. ಓ ಮೂಡಲು ಹೊಳ ಇಗಲು ಹೇರೆಹೆಚ್ . .
37. ಗಿ ಬಿಳಿಯ ಗೊಂ . ಯ ಕಳ ಅದಕ್

38. ತೆಂಕಲು ಸುಂಕದ ಅದ
 39. ಈಂ ಪಡುವಲು
 40. . . ಗಟ್ಟೆ . . ರ ಕೇತಯು . . ಈ
 41. ರದ ತಂಪು ಬಲಯು
 (42 ರಿಂದ 50 ನೇ ಪಂಕ್ತಿಯವರೆಗೆ ಏನೂ ಕಾಣುವುದಿಲ್ಲ)
 51. ಯಾಂತವರುಭೇಯಾನು ಮತ್ತಿಂ
 52. ಬರದ ನೇನಬೊವ

Transliteration

Front—

1. Śrī Pramādi Samvatsara-
2. da Vaisākha ba 1 Bri śrīmatu
3. Taṭlakāḍa Rāja-rājapura Ēlu
4. Pura Pañcha-maṭada stānāpati Padma-
5. Dēvamṇa Gaṅgamṇanavaru dakshiṇa Sōmēsva-
6. ra dēvara dēva-dānada Koraṭi halīya grāma
7. yidaka . . . da Tippayya Koṭa Sāsa-
8. nada Kraṇav emtemdare . . Purada . . moda-
9. liruva
10. yolage kodage dakshiṇa
11. dēvara dēva-dānada
12. Bireya gaumḍana koḍagi
13. yishṭan ulīva ā Hārada nāyka-
14. na halīyal uḷa gadde bedaiyanam āgu
15. māḍikomdu emdemdigam dhārā-
16. pūrvakavāgi teru sidāya ga 33 yi-
17. dhārimḍam mēle ār aluhu aṇuyā-
18. ya Dōrasamudradalli huṭṭida
19. ya Taṭlakāḍalli huṭṭida akshaya . . .
20. nāḍa
21. tappu tavuḍi damḍa vumḍige baradu ā vū-
22. ra lla neṭukomdu
23. sā . . varu
24. amṇnan-oḍave tam̄mamge tam̄man-o-
25. ḍave amṇnamge āruv-illad-irddade ava-
26. rata sommu-sam̄inamḍake saluvudu ke-
27. ḫe Sivāleyake saluvudu
28. bimnahamum
29. yi sāsanava ta
30.

Back side—

31. tappidare Gaṅgeya tadiyali
 32. kavileya komḍa pāpake hō-
 33. haru . . . ya āne tadiya baḍagalu
 34. . bbedavi . . ya olage āya . la . . .
 35. . mūḍaṇa kallareya ā . . da . . .
 36. m mūḍalu mogaigalu hērobe . .
 37. gi biliya goṇi . ya haṭa adake
 38. temkaļu sumkada . . . ada
 39. ḡim paḍuvalu
 40. . galde . . ra Kētaya . pu-
 41. rada tamina baliya
- (Lines 42 to 50 have become completely effaced)
51. . . . yinṭ ivarubhēyānu matadim
 52. barada sēnabōva

Note

This record contains fifty-two lines but only the first six lines have been published in E. C. Vol. III as Malavalli 57. The major portion of the record is now read and published here. It appears to record that the seven Puras and Padmadēvaṇṇa Ganganā, the sthānāpati of the five maṭhas, of Talakaḍu-Rājarājpura granted the village Haradāṇaykanahāḍi, (?) a hamlet of Koraṭihali which was a dēvadāna of the god Dakṣiṇa-Śomēśvara, on the condition that the grautee should pay annually 33 gadyāṇas. He was also authorised to levy certain taxes named. Then follows the statement that the property of the elder brother should go to the younger, that of the younger to the elder and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Śiva temple. A similar statement has been made in a previous inscription (see inscription No. 20) where it has further been stated that the property of the father-in law should go to the son-in-law and that of the son-in-law to the father-in-law.

The record is not dated in the saka year. Since the characters appear to belong to about the 16th century A. D., the details of the given date, viz., Pramādi sam. Vaiśākha ba 1 Bri. might correspond to Tuesday the 25th April 1510 A. D.

It is significant that Talkad was still called Rājarājpura even during the 16th century. A. D.

At Halasahalli, Gaudagere hobli, on a stone north of Mārigudi.

Size : 4' x 3'

ಗಾಡಗೆರೆ ಕೋಟಿ ಕಲನ್ಹಿ ಗ್ರಾಮದಲ್ಲಿ ವಾರಿಗುಡಿಯ ಉತ್ತರಕ್ಕೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೪' x ೩'

- 1 ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಶೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
- 2 ಸ್ತಂಭಾಯ ಸಂಭವೇ । ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯಾದಯ ಶಾಲಿವಾಹನ ಶಕವರುಪ ಇಂದ್ರ ನಂದಿ ವ
- 3 ತ್ರೈಮಾನವಾದ ಹೇಮಾಳಂಬಿ ಸಂವತ್ಸರದ ಅಷಾಧ ಶು ಇ ಅದಿವಾರದಲು ಶ್ರೀಮಂನೃಹಾರಾಜಾ
- 4 ದಿರಾಜ ರಾಜಪರಮೇಷ್ಠಿರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀಎಂರ ಅಚ್ಚಿತರಾಯ ಮಹಾರಾಯರು ವಿಧ್ಯಾ
- 5 ನಗರಿಯ ಸಿಂಹಾಸನದಲ್ಲಿ ಪ್ರಧೀರಾಜ್ಯಾಂಗೆಯಿಲ್ಲತ್ತರಲು ಶ್ರೀ ಅಲುಗೋಡರಾಜಾಃ
- 6 ಧಿಪತಿ ಶ್ರೀಮಂನೃಹಾನೇನಾ ನಮಾದ್ರಪಾಳ ಗಜಸಂಹ ಕೊವಾರ ವೀರಪ್ರವಡೆಯಿರ ಕೊ
- 7 ಮೂರನು ಅಚ್ಚಿತರಾಯ ವೀರಣಾಯಕರು ತಲಕಾಡನಾಡ ಪ್ರಭು ನಾಥಿನವರ ಮಗ
- 8 ಚಿಕ್ಕ ಸಾಧಿಯಪ್ಪನವರಿಗೆ ಕೊಟ್ಟಿ ಗ್ರಾಮಕೂಡಿಗೆಯ ಶಿಲಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
- 9 ಅಚ್ಚಿತರಾಯರು ಉಂಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ತಲಕಾಡಸೀಮುಗೆ ಸಲುವ ದನಗೂರ ಸ್ಥಳದ್ವೇ
- 10 ಇಗಣ ಹಲನನಹಳಿ ಗ್ರಾಮವನು ನಿಮಗೆ ಸವ್ಯೇಶಮಾನೃವಾಗಿ ಪಾಲಿಸಿದವಾಗಿ ಆ ಗ್ರಾ
- 11 ಮುಕ್ಕೆ ಸಲುವ ಚೆತನೀಪೇವಳಗಾದ ನಿಧಿ ನಿಕ್ಕೇಷ ಜಲ ಪಾಪಾಳ ಅಕ್ಷೇಣ ಆಗಾಮಿ ನಿ
- 12 ದ್ವಿ ಸಾಧ್ಯವೆಂಬ ಅಪ್ಪಿಭೋಗ ತೇಜ ನ್ಯಾಮ್ಯವನು ಸಹ ಹಲಸಿನಹಳಿಯ ಗ್ರಾಮವನು ನಿಮಗೆ
- 13 ನಿಂಮ ಪ್ರತ್ಯಷ್ಠಾತ್ರ ಪರಂಪರೆಯಾಗಿ ಅಜಂದ್ರಾಕ್ಷರ್ ಸ್ಥಾಯಿಯಾಗಿ ಸುಷಿದಿಂ ಆ
- 14 ನುಭವಿಸಿಕೊಂಡು ಬಹಳಿಯಿಂದು ಕೊಟಗ್ರಾಮಗೊಡಗೆಯಾ ಶಿಲಾ ಶಾಸನ
- 15 ದಾನಪಾಲನಯೋಮ್ಯಾಧ್ಯೇ ದಾನಾಚ್ಛೇದೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ ಪುವಾಪ್ತೇಽತಿ
- 16 ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ॥ ಸ್ವದತ್ತಾ ದ್ಯಿಗುಣಂ ಪಣ್ಣಂ ಪರದತ್ತಾ ನಃಪಾಲನಂ ಪರ
- 17 ದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ಸಿಷ್ಟಂ ಭವೇತ್ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ
- 18 ವನುಂಧರಾಂ ಪಣ್ಣವರುಪ ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇಕ್ರಿಷ್ಯಾಃ । ಶ್ರೀ ಶ್ರೀ

Transliteration

- 1 namas-tumga-śiraś-chumbi chāmdra-chāmara-chāravē trai-lōkya uagar-
ārambha mūla-
- 2 stambhāya Saṁbhavē ! svasti śrī jayābhuyadaya Śālivāhana śaka varusha
1459 sam̄du va.
- 3 rttamānavāda Hēinalaṁbi saṁvatsara¹ : Āśhādīśa śu 3 Ādivāradalu śrī-
maṁnu-mahārājā-
- 4 dhirāja-rāja paramēsvara śrī-Vīrapratāpa Śrī Vīra Achchuta rāya mahārā-
yaru Vidyā-
- 5 nagariya simhāsanadalli prithvirājyam geyiüttiralu śrī Alugōda rājyā-
- 6 dhipati śrīman mahāsenā samudra-pāla gaśimha komāra Virappa vadē-
yara ko-

- 7 māranu Achchinta rāya Vīraṇa nāyakaru Talakāḍa nāḍa prabhu Sādhipanavara maga
- 8 Chikka Sādhiyappanavarige kotṭa grāma kōdigeya śilā-śāsanada kramavemt enidare
- 9 Achchuta rāyaru umbalīyāgi pālisida Talakāḍa sīmege saluva Danugūra sthalado-
- 10 lagaṇa Halasanahali grāmavanu nī mage sarvamānyavāgi pālisidevāgi ā grā-
- 11 makke saluva chatussīme valagāḍa nīdhī-nikshēpa-jala-pāshāṇa-ākshīni āgāmi si-
- 12 ddha sādhyav eñba ashṭa-bhōga-tēja-svāmyavanu saha Halasinahalīya grāmavanu nī mage
- 13 nīpma putra paütra parampareyāgi ā-chamdrārkka-sthāiyiyāgi sukhadiṇ a-
- 14 nubhavisikomḍu bahiri yemdu koṭa grāma-goḍageya śilā śāsana
- 15 dāna-pālanayōr inadhyē dānāch-chhrēyōnu-pālanam dānāt svargam avāpnōti
- 16 pālanād achyutam padam || sva-dattā dviāguṇam punyam para-dattānu-pālanam para-
- 17 dattāpahārēṇa sva-dattam nishphaiam bhavēt || sva-dattam para-dattam vā yō harēti
- 18 vasumdharaṁ shashṭi varusha sahasrāṇi vishṭāyām jāyatē krimih || śrī śrī

Translation

Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the foundation pillar of the city of the three worlds.

Be it well. 1459 years of the victorious Śālivāhana era having passed and the year Hēvialambi being current, on Sunday the 3rd of the bright half of Āshāḍha :

While the illustrious mahārājādhiirāja, rāja paramēśvara, śrī Virapratāpa śrī vīra Achchuta Rāya mahārāya was on the throne of Vidyānagari, ruling the kingdom of earth :

The ruler of Alagōḍ kingdom, the illustrious protector of ocean-the huge army, Achchutarāya-Vīraṇa nāyaka, son of Virappavadeya (himself) the son of Gajasiṁha granted the stone śāsana of the grant of the village to Chikka Sādhiyappa, son of Sādhipa the prabhu of Talakāḍa nāḍu thus :

" As we have granted to you as a sarvamānya the village Halasanahali in Danugūra sthāla belonging to Talakāḍa sūne, which had been granted to us by Achchuta Rāya as an umbalī, you may enjoy in succession of your sons and grandsons in happiness, within the four boundaries of that village the eight rights and powers of enjoyment including treasure on the surface or underground, water

springs, minerals, imperishables, futures, ready income and possibilities for as long as the moon and sun endure."

Usual imprecatory verses : dānapālanayōr madhye, etc, svadattā dvigūḍain, etc., sva dattam para dattam vā yō hareti, etc.

Note

The record belongs to the reign of the Vijayanagar king Achyutarāya and registers a grant of the village Halasinahāli in Dhanugūr sthalā belonging to Talakādu sime with all the usual rights as a tax-free grant, to Chikka Sādhiyappa, son of Sādhiyappa the Nālpabhu of Talkad. The donor was Achyutarāya-Vīraṇa vodeya, the chief of Ālgod. The details of the date, viz., s 1459 Hēmaṭambi sam. Āshāḍha šu 3 Ādivāra answers to Sunday 10th June 1537 A. D. (See also inscription No. 27 supra).

34

At Sasyālapura, Kūligere hobli, on a stone in Bōlegaṇḍa's land to the east of the village.

Size : 4' 7" × 2' 1"

ಕೂಲಿಗರೆ ಹೋಟಳ ಸತ್ಯಾಲಪುರದಲ್ಲಿ ಪೂರ್ವಕ್ಕೆ ಬೋರ್ಡೇಗೌಡನ ಹೋಲದಲ್ಲಿ ಇರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ : ೪' ೭" × ೨' ೧"

1. ಶುಭಮಸ್ತ ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂ
2. ಗಾ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ವಾರೋಕ್ಷನ
3. ಗರಾರಂಭಾ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯಾದಯ ಶಾಲಿವಾಹನ ಶ
5. ಕ ವರುಷ ಅಷ್ಟೈ ವರುಷ ಸಂದ ವರ್ತಮಾನ ವಾ
6. ದ ಜರಿಧಾವಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೦ ದಂಡು
7. ಶ್ರೀ ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜವರ
8. ಮೇಷರ ಏರಪ್ರತಾಪ ಚಿರಿದೆಂತೆಂಬ
9. ರ ಗಂಡ ಧರಣೀವರಾಹ ಪಶ್ಚಿಮರಂಗ
10. ಧಾನಿ ಸಿಂಹಾಸನೋಚಿತವಾದ | ಮೃಷಾರ
11. ದೇವರಾಜ ಭೂಪಾಲರವರು ಪ್ರತ್ಯುರೋ
12. ಜ್ಯಂಗೇಷ್ಠಿರಲೂ | ಕಾರ್ಯ ಮತದ ರ . . . ದ . . . ಗಂ
13. ಗಾಧರ್ಯಯನು ದವರ್ಷ ಪ್ರಸಂಗದ ಸರ್ವೇಯದಲ್ಲಿ ದೇವರಾಜ
14. ಮಹಾರಾಜರಿಗೆ ಒಂನ್ನುಹಂ . . . ದೇವರಾಜ ಬೂಪಾ
15. ರವರು ಕೇಳಿ ಸಂತೋಷದಿಂದಾ ಮಳವಳಿಯ ಸಂಸ್ಥಾನದ ಗಂಗಾ
16. ಧರನು | ಗಂಗಾಧರೇಷ್ವರ ಸಾಘಾರಿಯಂ ಪ್ರತಿಷ್ಠೆಪಾದಿ ಪದಿತರ ದೀಪಾ
17. ರಾಧನೆ ಹೊದಲಾಗಿ ಆ ದೇವರಾಜನವರಿಗೆ ಬಿಂನ್ನಂಜಂ ಪೂದಿ

Transliteration

1. śubham astu śrī Gaṇādhipatayē namaḥ ! na-nastum -
 2. gā śiraś-chuṇḍbi chaṇḍra-chāmara chāravē trai-lōkyā- na-
 3. gar-ñrambhā mūla-stambhāya Śamībhavē
 4. svasti śrī vijeyābhvudaya Śālivāhana ṣa-
 5. ka varusha 4775 varusha saṃda varttamānavā-
 6. da Paridhāvi saṃvatsarada Kārttika śu 10 daṃdu
 7. śrīman mahārājādhi-rāja rāja-para-
 8. mēśvara vīra-pratāpa birideṃt-eṃbava-
 9. ra gaṇḍa dharaṇī-varāha paśchima Raṅga-
 10. dhāni sīṃhāsanōchitavāda Maisūra
 11. Dēvarāja bhūpalar avara prithivi rā-
 12. jyam geüttralū ! kārya maṭhada ra . . . da . . . Gam-
 13. gādharaiyanu darmia-prasāngada sameyadalli Dēvarāja
 14. mahārāja ige bīmnanhaiṇ . . . Dēvarāja bhūpā .
 15. ravaru kēli saṃtōshadiṇḍa Maļavaliya samsthānada Gamgā-
 16. dharanu ! Gamgādharēsvara svāniyam pratishīthe mādi paḍitaradipā-
 17. rādhane modalāgi ā Dēvarājanavarige bīmnanhaiṇ mādi-
 18. koļalāgi Maisūra sīṃhāsanake saluva Maļavallī sthaṇa-
 19. kke saluva Sasiyāla purada grāma pari
 20. nāma . ya lisi
 21. gareya ! yī grāmada cha-
 22. tus-sīmeya krama Baṇḍūrinḍa mūdalu Mādihallivimdānū temka-

23. lu Sāhaṇiyimḍam paḍuvalu Gāṇigana puradiṇḍam baḍagalu yim-
 24. tī chatus-sīmeyoḷag-ulla sakala suvarṇādāya sakala davasādāya
 25. paṭaṇa sāmīyavara bhamḍārakke saha . . .
 26. sakala tidhe ! sva-dattā dviguṇam pumūyam para dattā-
 27. nu-pālanaṇam para dattāpahārēṇa sva-dattam nishphalām bhavētu
 28. dāna-pālanayōr madhye dānācīhreṇyōnu pālanam ! dānāt sva-
 29. rgam avāpnōti pālanād achyutaṇam padaṇam ! sva-dattām parada-
 30. ttām vā yōharēti vasuṁḍharām ! shashṭir-va-
 31. risha-sahasrāṇi vishtāyam jayatē krimih !
 32.

Translation

May there be good fortune. Obeisance to Ganādhipati. Obeisance to Sambhu, beautiful with the fly-flap, that is, the moon touching his lofty head, the foundation pillar for the commencement of the city of the three worlds.

Be it well, 4773 years of the victorious Śālivāhana era having lapsed and the cyclic year Paridhāvi being current, on the tenth day of the bright half of Kārttika;

While the illustrious mahārājādhirāja rājaparamēśvara virapratāpa champion over the titled, dharanīvarāha, worthy occupier of the throne of Paschima rangadhāni, Dēvarāja bhūpāla of Mysore was ruling the kingdom of earth;

On the request made by Gangādharaiya, manager of the matt, at the time of the discourse on dharma, king Dēvarāja having listened with pleasure (granted) the village Sasyālapura in Maļavalli sthala belonging to the Maisūru throne, for food offering and perpetual lamp of the god Gaṅgādhārēśvara svāmi consecrated by Gaṅgādharā of Maļavalli province.

The boundaries of that village: to the east of Bāṇḍūr, to the south of Mādihalī, to the west of Sāḥalī and to the north of Gāṇiganapura. All the income in gold, all the income in corn, etc., within this boundary (is to be given) to the treasury of the headman of the town.

Then follow the usual imprecatory sentences sva-dattā dvigunam punyam, etc.

Note

This record has been noticed by Mr. Rice as Malavalli No. 38. It has now been revised. The record belongs to the Mysore dynasty, the ruling Prince being Dēvarāja bhūpāla or Chikka Dēvarāja vodeyar. He is praised as the Mahārājālhīrāja rāja paramēśvara, vīrapratāpa, champion over the titled, dharanīvarāha and worthy occupier of the throne of Śrīrangapattāna. The purpose of the record is to grant the village Sasiyāla pura for food offerings, maintenance of lamps, etc., of the god Gaṅgādharēśvarasyāmi consecrated by one Gaṅgādharavya of Malavalli sthalā.

The record is dated in the Kali era though wrongly mentioned as Śaka year.
The details of the date 4773 Paridhāvi sam. Kārttika śu 10 answer to Monday 21st
October 1672 A. D.

35

At Sasyālapura, Kūligere hobli, on a stone in the inam lands of the Basavēśvara temple.

Size : 3' 6"×1' 6"

ಕೂಲಗೆರೆ ಹೋಬ್ಲಿ ಸತ್ಯಾಲಪುರದಲ್ಲಿ ಒಪ್ಪೇಕ್ಷರ ದೇವನಾಥನದ ಕೂಡಿಗೆ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ : ೩' ೬" × ೧' ೬"

1. श्री मुतु यिष्टर नंव
2. त्वरद चयित्र तु र लु दೇवर
3. स गलुद चक सिद्धय गलुद
4. निपमय्य गलुद सिद्धय गल .
5. यि नप्परु वैष्ण
6. गे भंडिवाळ सिमेह वलसिन ताळ
7. काळ वैष्णगागಿ ಕೂಟ್ಯ ಪಚ್ಯ
8. या कृमचंतेंदರे अ सिमेग
9. गदे तेंಹ मुरं ಚಾಗ್ಯ ಚಣ ಕಣ:
10. कುಳ ಸೋನಾಧಾಯ ಸುತ್ತುಗುತ್ತಿಗೆ
11. यि यौಳಗಾಗಿ ग र वರಕ ತತ್ತु
12. ಸುಖದಲು ಯಿಹದು ಚಂಡಗ
13. द हृषिय वृरियादियलु
14. इಹदು ಸಾಕ್ಷಿಗಳಃ ಸನಲ ಒಡ
15. येरು ಕಂಖಿಯ ಸಿಂಗಪ್ಯ ಎಂ
16. ಚಲಿಂಗಯ್ಯ ಯಿ ಹರಿಯಾದಿಗ
17. ಮಹಲಂಗಯ್ಯನ ಒರಹ

Transliteration

1. śrīmatu Yisvara sañciva-
2. tsarada Chayitra śu 1 lu Dēvara-
3. sa gaüda Chikka Siddaya gauda
4. Sivamayya gaüda Sidhayya gau .
5. yi halvaru voppi
6. ge Bhāndivāla sime Halasina tāla
7. ha|a volagāgi koṭṭa paṭṭe-
8. ya kramav emteñlare ā simeqe

9. gade tōṭa māra maggavaṇa kīru-
10. kūla somnādāya sutra-guttige
11. yi yoḷagāgi ga 9 varaha tettu
12. sukhadalu yihadu chīmchaga-
13. da huviya mariyādiyalu
14. yiharu sākshigalu Sasala ode-
15. yaru Kāmuniya Ningappa Mam-
16. chilimgappa yi mariyādige
17. Mahalingayyana baraha

Translation

On the first of the bright half of the month Chaitra, in the cyclic year Iṣvara, Dēvarasa gauḍa, Chika Siddayya gauḍa, Sivannayya gauḍa and Siddaya gauḍa,—all the four having agreed—granted Halasina tāla hāla in the Bhaudivāla sūne to . . . thus :

He may enjoy this grant, having paid nine varahas as taxes on wet land, garden, trees, looms, kirukūla, income in gold sūtraguttige, etc., and remain within the mariyādi (order) of Chinagada Huvi.

Witnesses : Sasala odaya, Kāmuniya Ningappa, Manchilingayya.

This agreement is written by Mahalingayya.

Note

This inscription, Ml. 39, now revised, appears to belong to about 1517 A. D. and states that Dēvarasa gauḍa, Chikasiddayya gauḍa, Sivannayya gauḍa and Sidhayya gauḍa together made an agreement with someone whose name is lost, and made to him some grant in the village Halasina tālu of Bhaudivāla sime on condition that he should pay nine varahas every year towards certain taxes named. The grant is called a patte. Then follow the signatures of Sāsala odayar and others. The record was written by Mahalingayya.

36

On a stone to the west of the same Siddhēśvara temple at Boppasandra, Kūligerē hobli.

Size : 5' × 2'8"

ಅದೇ ಸಿದ್ದೇಶ್ವರ ದೇವಾಲಯದ ಪಶ್ಚಂದ್ರಿರುವ ಕಟ್ಟನ್ನಲ್ಲ.

ಪ್ರಮಾಣ : ೫' × ೨'೮"

1. ತುಭಮನ್ತು ರಾಜಾಧಿರಾಜ ರಾಜವರಮೀಶ್ವ
2. ರ ಶ್ರೀವೀರ ಅಕುತರಾಯ ಮಹಾರಾಯ
3. ರು ಶ್ರೀಕೃಷ್ಣಂ ಗೃಹಂತರ್ವಲ್ಲ ಆ ರಾಯರ

4. ಕಾಳ್ಯುರ್ಕೆ ತತ್ವರಾದ ವಾರಣಾಸಿ ವಿರಶಂಜ ಅ
5. ಯನವರು ಶಕವರ್ಷಾ ಇಳಿಜ್ಞ ಸಂದು ವತ್ತ
6. ವಾನದ ಹೇಮಧಂಬಿ ಸಂಪತ್ತಿರದ ಆಶಾ
7. ಇ ನು ಇ ಬುಧವಾರದಲು ಮುಖ್ಯವಳಿಯ ನಾ
8. ರಸಿಂಹ ಹೆಬಾರುವರ ಮುಕ್ತಿ ನಂಜಯ್ಯ
9. ಹೆಬಾರುವರಿಗೆ ಮುಖ್ಯ ಸ್ಥಾದ ಚೈವನ
10. ಮುದ್ರದ ಗ್ರಾಮವ ನುಡಕ ಧಾರಾಪಾರ್ವತ
11. ವಾಗಿ ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಮಂಗಳ ಮ
12. ಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. subham astu rājādhi-rāja rāja-paramēśva-
2. ra śrī vīra Achuta-rāya mahārāya-
3. ru prithvi-rājyam gaiütirdalli ā rāyara
4. kāryyake karttar āda Vāraṇāsi Virapamṇa a-
5. yan-avaru śaka varusha 1459 samdu varta-
6. mānada Hēmaļambī samvatsarada Āśā-
7. ḍa su 12 Budhavāradalu Maļavaliya Nā-
8. rasimha hebāruvara makkalu Namjayya
9. hebāruvarige Maļavali stalaḍa Bopasa-
10. mudrada grāmavan udaka-dhārā-pūrvaka-
11. vāgi koṭṭa śilā sāsana mamgaḷa ma-
12. hā śrī śrī śrī

Translation

Be it well. While rājādhirāja rāja-paramēśvara the illustrious vīra-Achyuta rāya mahārāya was ruling the kingdom of earth :

1459 years of the śaka era having passed and the cyclic year Hemaļambi being current, on Wednesday the 12th of the bright half of Āshāḍha, the charge'd' affairs of the king, Virapamṇa of Vāraṇāsi granted with pouring of water the village Boppasamudra belonging to Maļavalli stalaḍa to Nanjayya Hebāruva, son of Nārasimha Hebāruva of Maļavalli.—Thus is the stone inscription. Good fortune.

Note

This inscription belongs to the reign of the Vijayanagar king Achyuta Rāya and records the grant of the village Boppasamudra, same as the modern Boppasandra village, where the present record is, to Nanjayya Hebāruva, son of Nārasimha Hebāruva of Maļavalli. The donor Vāraṇāsi Virupamṇa-ayya is stated in the record to have been the Agent for the affairs of the king.

The details of the date given, viz., 1459, Hemaļambi sam. Āshāḍha śu. 12 Budhavāra correspond to Wednesday the 20th June 1537 A.D.

At the same village Boppasandra, on a vīragal in front of the chāvadi.

ಅದೇ ಹೊಷ್ಟಸಂದ್ರಗ್ರಾಮದಲ್ಲಿ ಚಾವಡಿ ಮುಂದೆ ನಿಂತಿರುವ ವೀರಗಳು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್‌
2. ಹಾ ಪುಂಡರೀ
3. ಶ್ವರ ತ್ರಿಭುವನ
4. ಮಲ್ಲ ತಳಕಾ
5. ದು ನಂಗಲ ಕೊಯ
6. ತೂರು ಉಚ್ಛಂಗಿ ಪಾ
7. ನುಂಗಲು ಒನ
8. ವನೆ ನೋಳವಡಿ
9. . . ಭೂಜಬಳ ವೀರಗಂಗ ವಿಚ್ಚು
10. ವರ್ಧನ ಹೊಯ್ಯಳ ಮಹಾ ವೀರಗ
11. ಬ್ರಿ ಶ್ರೀ ವೀರ ಬಳಾಳ ದೇವರನರು
12. ದೃದಲು ನುಕನಂಕಥಾ ವಿನೋ
13. ದಡಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತ
14. ಏರೆ ಮಾಳವಳಿ
15.

Transliteration.

1. svasti śrīmān ma-
2. hā maṇḍalē-
3. śvara tribhuvana-
4. malla Taṭakā-
5. du Naṅgali Koya-
6. tūru Uchchaṅgi Pā-
7. numgalu Bana-
8. vase Noḷavaḍi
9. bhujabala Vīra gaṅga Vishṇu-
10. vardhana-Hoysaḷa mahā vīraga-
11. ḥa śrī Vīra-Ballāla dēvarasarū
12. dradaļu suka-saṅkathā-vinō-
13. dadim pṛithvī-rājyam geyutta-
14. m ire Maṭavalli
15.

Note

The record is on a vīragal and belongs to the reign of the Hoysala king Viraballāla. But the record is incomplete and gives merely the titles of the king

and states that he was ruling the kingdom of earth from Dōrasamudra. All other details about the hero and the date are lost.

38

At the same village Boppasandra, on a pillar in front of the same chāvaḍi.

Size : 3'6"X11"

ಅದೇ ಚೂಪುವುಂದು ಗ್ರಾಮದ ಚಾವಡಿಯ ಮುಂದೆ ನಿಂತರುವ ಕಂಬ.

ಪ್ರಮಾಣ : ೬'೬"X೧೧"

1. ಸ್ವಸ್ತಿ	11.
2. ವೀರ ಬುಕ್ಕ	12. ಗದ್ದೆ ಖ ಇ ಬೆ
3. ನ ಒಡೆಯರು	13. ದ್ದಲು ಕಂ
4. ಪ್ರಥಿರಾಜ್ಯ	14. ಭ ೫೦೦ ಇ
5. ಅಗೆಯುತ್ತ	15. ದನು ಅಳಿ
6. ಮಿರೆ ರಿ . ತ್ತಡ	16. ದವರು ಪ
7. ತಪ್ಪೂರ ಬಂ	17. ಇಚ್ಚ ಮಹಾ
8. . ಇ ಹರಿಯ	18. ನರಕಕ್ಕೆ
9. ಇ ಹಾದರ	19. ಹೇಹ ಮಂಗಳ
10. ವಾಗಿಲ ತ್ತಳ	20. ಮಹ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. svasti	11.
2. Vīra Bukka-	12. gadde kha 3 be-
3. nā Odeyaru	13. ddalu kam-
4. prithavī rājya-	14. bha 500 i-
5. m geyyutta-	15. danu alि-
6. mire ri . ttāda	16. davaru pa-
7. Tippūra banī-	17. īcha mahā
8. . nna Hiriya-	18. narakakke
9. mnna Hādarā-	19. hōha mamga�a
10. vāgila Tellara	20. maha śri śri

Translation

Be it well. While Vīra Bukkānā odehya was ruling the kingdom of earth ... Hiriyanā of Tippūr [granted] to some one (name lost) of Hādaravāgilu, [? belonging] to Tellā family three khaṇḍugas of wet-land and five hundred kambas of dry land. Whoever destroys this will go to hell of the five great sins. good fortune.

The record belongs to the reign of the Vijayanagar king Vīra Bukkaṇṇa-odeyar or Bukka II. The purpose of the record was to grant certain wet and dry lands to a resident of Hādaravāgilu whose name is lost. The donor was Hiriyāṇṇa of Tippūr. The record is not dated. It may belong to about 1405 A.D.

39

At Sāballī, Mālavallī hobli on a stone to the east of Mārigudi.

Size : 6'×2'8"

ಅದೇ ಹೋಬಳಿ ನಾಹಲ್ಲಿ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಪೂರ್ವಕ್ಕೆ ಒಗತೀಕಣಿಯ ಮೇಲೆ ಇರುವ ಕಲ್ಲು.

ಮುಂದಿನ ದಿನ:

1.
 2. ಸ್ವಾಸ್ತಿ ಶ್ರೀ ಪರಿಧಾವಿ ನಂವತ್ತರದ ಚಯಿ
 3. ತ್ರು ಬ ಇ ಲು ಶ್ರೀ ಕಾಡಲೇಕ್ಕೆ ರ ದೇವರ ಸ್ಥಾನದ ಅ
 4. ಪ್ರಾಜಪ್ತಿಗಳೂ ಅ ಗೌಡಗೆಯು ಗೌಡು ಪಟ್ಟ
 5. ಇ ಸ್ವಾಮಿಗಳೂ ಅ ಗೌಡಗೆಯು ಕಾಲುವ್ಯಾ ನಾ
 6. ಚೆ ಹಳ್ಳಿಯನು ಅಂಕಗೌಡನ ಮಗ ಕಾಡಿಲಗೌಡಗಳು
 7. . ನಾಣ ಮಾಡುವಂತಾಗಿ ಬಿಟ ಗ್ರಾಮದ ಕ್ರಮಪೆಂತೆಂದರೆ
 8. . . . ಹಳೀಯ ದ ನಾಕು ಮೂಲೆಯಲು
 9. ಕಟ್ಟ ಲಂಗಮುದ್ದೆಯ ಕಲಂ . . ಗ ಮನೆಯ ಮುಂದೆ . . . ದ್ವು
 10. ಅ ಕ . . ಗ ದಿಂದ . ಹ . . ಅ ಹಳೀಗೆ ಸಲುವ ಕರಜು
 11. ಏಯ ಗಟ್ಟಲೆ . . ಅವನು ಅನುಭೋಗಿ :
 12. ನ ಹದಿಕೆ . . . ಅನ್ಯಾಯ ಸಹಿತ ಕಟ್ಟುಗುತ್ತ
 13. ಗ ಯಾಗಿಯೆ ನಂವಭರ . . . ನಿಧಾಯ ಗ ಇಂ ಅನ್ಯಾ . .
 14. ಲವಾಗಿ . ದೃರ ಕಾಣಾಯ ಗ ಇಂ . . ಕಾಣ ಗ ಇ ಅನ್ಯುಯಿ
 15. ಗ ಇಂ ಅಲ್ಲಿಂದಂ ಮೇಲೆ ಪ್ರಮಾದೀಚ ನಂವ
 16. ತ್ವರಂ ಮೊದಲಾಗಿ ಎಂದೆಂದಿಂಗೆ . . ವರುಷಂ ಪ್ರತಿ . .
 17. ವ್ಯಾದಾಯ ಗ ಇಂ ಅನ್ಯಾಯಕೆ ಸಲವಾಗಿ . . . ಕಾ
 18. ಜಾಕೆ ಗ ಇ ಗದ್ಯಾಳ ಮೂವತ್ತನೂ ಪೇಂದು ಮ
 19. ನೆಯ ಲ . ಈ ಇ ಹಲೂ ಗ ಇ ವರಿಪಂ ಪ್ರತಿ
 20. ಕೊತಾರ . ರ ಹಳ್ಳಿ ದಲು ಕೆಣೆದು ಬಹ . ಅಂ
 21. ಇ . ಡೆಚೆರ ಸಲುವುದು . . . ಅಂಣ್ಣ
 22. ಇ ಹಲು
 23. ಕಳೆದವರು . . . ದ ಮಹಾಜನಂಗಳು ಗ್ರಾ
 24. ದು ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳ ಸ್ವರ್ಪನಕ್ಕೆ ದೊಪ್ಪ ಶ್ರೀ ಕಾಳ

25. ಲೇಖ್ಯರ ಶ್ರೀ ಸೋಮನಾಥ
26.

Transliteration

1.
2. svasti śrī Paridhāvi sañivatsarada Chayi-
3. tra ba 5 lu śrī Kādalēśvara dēvara sthānada A-
4. ppājappagalū ā Gaudugereya gauḍu paṭṭa-
5. ḥna svāmigaļū ā Gaudugereya kāluvallī Sā-
6. ve halliyānu Am̄kagauḍana maga Kādilagauḍagalu
7. . nāṇa māduvam̄tāgi biṭa grāmada kramavem̄temdare
8. . . . haṭiya da nāku mūleyalu
9. kaṭṭi lim̄gamudreya kalim . . ga maneya mum̄de . . . ddu
10. ā ka . . gadim̄da . ha . . ā halige saluva karaju-
11. miya gaṭṭale . : avanu anubhōgi
12. na hadike anyāya sahita kaṭṭugutta-
13. gey-āgiye samvachhara sidhāya ga 25 anyā .
14. lavāgi . drara kāniya ga 50 . . kāni ga 5 antu'yi
15. ga 25 allim̄daṁ mēle pramādīcha samva-
16. tsarauṇi modalāgi eni deim̄dim̄ge . . varusham̄ prati . .
17. rvvādāya ga 15 anyāyake salavāgī . . . kā-
18. ḥnike ga 5 gadyāṇa mūvattanū vom̄du ma-
19. neyali . le 2 halū . . . ga 12 varisham̄prati
20. kothāra . ra habbadalu keṣedū baha . am-
21. ḥna . devera saluvudu . . . am̄na
22. ra halu
23. kaṭadavaru . . . da mahājanam̄gaļu gau-
24. du paṭṭaṇa svāmigaļa svahastadoppa śrī Kāla-
25. lēśvara śrī Sōmanātha
26.

Note

This records the grant of Sāvehalli a hamlet, of Gaudugere, to Kādila gauda, son of Ankagauda, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kālalēśvara temple and the gauda patta na svāmis of Gaudugere.

The record might belong to the reign of the Hoysala king Somēśvara and the given date, *viz.*, Paridhāvi saṁ. Chayittra ba. 5 corresponds to Monday 29th April 1252 A.D.

At purigāli, Boppagaudanapura hobli, on a stone in Channegauḍa's field.

Size : 5'10"×2'2"

ಬೊಪ್ಪುಗೌಡನಪುರ ಹೋಟಳ ಪುರಿಗಾಲ ಗ್ರಾಮದ ಸ್ವೇರುತ್ಕೆಕ್ಕೆ ಚನ್ನೇಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೫'೧೦" × ೨'೨"

1. ಶ್ರೀ ಪುರುಷ ಮಹಾ
2. ರಾಜ ತ್ರಿದುವೀರಾ
3. ಜ್ಯಂ ಕೆಯೆ ಕುನ್ನಿಸತ್ತು
4. ಅರನ ವಡಗರೆ ನಾಡು
5. ಮುಂನೊಳಿಮೊಳಿ ಮುದುಗುನ್ನಾರು
6. ಸಿಕ್ಕಿದಿ ಅರನ ಕೃವಾಮ
7. ಮಾಳ್ಳಿವಿದ್ದರ್ ಅತ್ತಿಗಾಲಾ ಚಷೆ
8. ತ್ತರ್ ಕಾದಿದಾ ಉರೋಟಿಯ ಬೋ
9. ವರಿಗೆಕ್ಕೆ ಖ್ಯಾಪೆ ಕೊಂಗಣಕೆಣೆ
10. ಕೊಟ್ಟು ವೋರ್ ಹನ್ನುವರ್ ಈ ಧಮು
11. ಮಾನ್ ಅಟಿತ್ತೈನ್ ವಾರಣಾಸಿಯಂ
12. ಕವಿಲೆಯಂ ಪಾಪ್ಯಾರುಮಾನ್ ಕೊನ್ನ ಪಾ
13. ಪವುಕ್ಕೆ ಇದ ಕೆಡವೆಯ್ ನುಮಿ೯ ಪಾಪಮಾನ್
14. ಅದೋ ಅದೋ ನಡಪನ್

Transliteration

1. Śrīpurusha mahā-
2. rāja priduvī rā-
3. jyam keye Kundasatti
4. arasa Vadagare nādu
5. mūnūru moḷa Mudugundūra
6. Siṅgaḍi arasa Pu vagāma-
7. m aldu viddar Attigālā Chavu-
8. ttar kādida īroliya bō-
9. varige kkaṭṭime Komgaṇi kere
10. koṭṭu vor pannuvar ī dhama-
11. mān alittōn Vāraṇāsiyam
12. kavileyum pārvvarumān kondā pā-
13. pam akke ida kedavaldañum ī pāpamān
14. adō adō naḍapan

Translation

While Śrīpurusha-mahārāja was ruling the kingdom of earth and Kundasatti arasa was governing Vadagarenādu three-hundred and Singadi Arasa of Mudugundūr was governing Puvagāme, Chavuttar of Attigāla built the tank Kongaṇikere and granted it to the *Bōvas* (Palankeen bearers) who fought (?) during the destruction of the village. He who destroys this charity shall incur the sin of having destroyed Vāraṇāsi, tawny cows and Brahmans. Even he who orders the destruction shall incur the same sin.

Note

This inscription belongs to the reign of the Gaṅga king Śrīpurusha, and records the construction of a tank by name Kongaṇikere by Chavuttan of Attigāla. This tank appears to have been granted to the *bōvas* for their heroism in defending their village during a fight.

No date is given in the record. It might belong to about 750 A.D.

41

At Kalkuṇi, Kirugavāl hobli, on a stone standing behind the Īśvara temple.

Size : 4' × 2'

ಕರುಗಾವಲು ಹೊಬಳಿ ಕಲ್ಲು ಣಿಗ್ನಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಹಂಭಾಗದಲ್ಲಿ ನಿಂತರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ : ೩' × ೨'

1.
2. ರೋಕ್ಕೆನಗರಾ
3. ರಂಭ ಮೂ ತಂಭವೇ ಶ್ರೀ
4. ಮತ್ತು ತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಯಳ
5. ಏರಬಲ್ಲಾ ಧದೇವರು ಷೃಂಗೀರಾ
6. ಜ್ಯಂ ಗಯ್ಯಾತ್ರೆ ಶಕ ರಾಜಾ ನೇ
7. ಯ ಕಾಳಯ್ಯಾತ್ರೆ ಸಂಪತ್ತಿ ಪದ ವಾ
8. ಘ ಸು ರಂ ಅದಂಡು ಶ್ರೀಮು
9. . . ಹರಿ ಹರ
10. ಕರು ಬಡಗನಾಡ ನಮನ್ತ ಪ್ರಭು ಗಾಪ್ಯದು
11. ಗಂ ಕಲ್ಲುಣ್ಣೆ
12. ಮನಾಥಪುರ
13.
14. ಕೆಣೆಯ
15. ಗದೆ

16. ಯ ಪೋಗಾದ ಸಬ್ಜೆ ಬಾಧಾ ಪರಿಷಾ
17. ರ ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುವಂತಾಗಿ
18. ವರಗಂ ನಡೆಯಲು ಧಾರಾಪೂರ್ವಕಂ ವಾ
19. ದಿ ಬಿಷ್ಟ ಧರ್ಮ ಶಿಲಾಶಾಸನಕ್ಕೆ
20. ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸ್ವದತ್ತಂ ಪರಾತ್ಮಾ
21. ವಾ ಯೋ ಹರೇತಿ ವಸುಂಥರಾ ಷಟ್ಪಿವರ್ಣ
22. ಸಹಸ್ರಾಣ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕೃಮಿ॥

Transliteration

1.
2. lōkya nagar ā
3. rambhā mū Sambhavē śrī-
4. mat pratāpachakravarṭti Hoysala
5. Vīra Ballāla dēvaru prīthvī rā-
6. jyam geyyuttire śaka 1228 ne-
7. ya Kālāyukti saṃvatsarada Mā-
8. gha su 10 Ā daṇḍu śrima-
9. . . Harihara
10. karu bāḍaganāḍa samasta prabhu gāvudū-
11. gaḷu Kalkuṇi
12. manāthapura
13.
14. kareya
15. gade
16. ya voalgāda sarbba bādhā pariḥā-
17. ra chāṇḍrārka-tārambaraṇi saluvamṛtāgi
18. varagam naḍeyalu dhārā-pūrvakam mā-
19. di biṭṭa dharma śilā śāsanakke
20. maṅgaḷa mahā śrī śrī śrī sva-dattam para-dattam
21. vā yō harēti vasuṇḍhabarā shashṭi varsha
22. sahasrāṇi viṣṭāyāṇi jāyatē kriṇi ||

Note

Behind the Iśvara temple at Kalkuṇi, are two inscribed stones of which one has been noticed by Mr. Rice as Ml. No. 117. The other which has been worn out to a large extent is now real and published here. The record belongs to the reign of Ballāla III, the Hoysala ruler, and appears to record a grant of some lands free of all imposts by the prabhu gāvudas of Badagānāḍ, probably to the Iśvara temple near which the stone is set up. Regarding the date there are some discrepancies. § 1228 is not Kālāyukti but Parābhava. If we take the śaka year the date would correspond

to 14th Jan. 1307 A. D. and if we take the cyclic year Kālāyukti the details would correspond to 1st February 1319 A. D. But in either case the weekday is not Sunday as given in the record.

42

At Kundūr, Boppagaudanapura hoblī, on a stone to the right of the Mūlasthānēśvara temple

Size: 1'6"×1'11"

ಬೊಪ್ಪಗೌಡನಪುರ ಹೋಳಿ ಕುಂದೂರು ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಗಡೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ: १'६" × १'११"

1. ರುಧಿರೋದಾಗಾರಿ ಸಂವತ್ಸ
2. ರದ ಪುಸ್ಯ ಬಿ ಇ ಮಂ ಲ
3. ಕೊಟ ದೇವಯ್ಯಗಳ ಮನೆಯ ನಡವ
4. ಅಕಾಣ ಚ್ಯಂನಪ ಕೊಟ ಕುಂದೂರ ಮೂಲಸ್ಥಾ
5. ನ ದೇವರ ಗಂದರೆ ನಲುವಾಗಿ ಬಿಷ್ಟ
6. . ನಿಕರು ತೆಲುವ ಮಯಾದೆಗೆ ಲಿಗಾಣ
7. ಉಭಯಂ ಎರಡು ಹಣವನು ಕೊಟವಾಗಿ
8. . . ಗೆ ನಕಲ ನಾಂತ . . ಗಳನು . ನದ
9. . . ಬ ಮಗನು ನಾವಿರ ಕಾಲ ನಡಸಿಕೊ
10. . . ಯಿರಬೇಕೆಂದು ಕೊಟವಾಗಿ ಯಿದ
11. ಅರಾದರು ಅಳ [ದ] ರೆ ವಾರಣಾಸಿಯ
12. . . . ಓಹಿದ ಹಾಗೆ

Transliteration

1. Rudhirōdgāri samvatsa-
2. rada Pusya ba 2 Maṇi lu
3. koṭa Dēvavyagaṭa maneya naḍava-
4. ḥikāra Chyanimapa koṭa Kuṇḍūra mūlasthā-
5. na dēvara gaṇḍake saluvāgi biṭṭa
6. . nikaru teṛuva maryādege 81 kāṇi-
7. ubhayaṁ eraḍu haṇavanu koṭevāgi
8. . . ge sakala sāmpā . . gaḷanu . nada
9. . . ba maganu sāvira kāla naḍasi ko
10. . . yirabēkenḍu koṭevāgi yida
11. ārādaru alidare Vāranāsiva
12. . . . lüpida hāge

Translation

In the year Rudhirōdgāri, on Tuesday the 2nd of the dark half of pushya :

Channapa, manager of Dēvayya's house granted two haṇas for the sake of sandal paste for the god Mūlasthāna dēvaru of Kundūr, including one kāṇi payable to the priest of the temple.

As we have granted this for being maintained for thousands of years with all the rights, if any one destroys this grant, he will acquire the sin of destroying Vāraṇāsi.

Note

The record registers a money grant to provide sandal for the god Mūlasthāna dēva of Kundūr by Channappa, (?) steward (nadavalikāra) of the house of Dēvayya. Since paleographically the record appears to belong to the 14th century A.D. the given date *viz.*, Rudhirōdgāri sam. pushya ba 2 might correspond to 11th January 1384 A.D. -

43

Copper plate grant of the Mysore King Krishna Raja odayar in the possession of Śrī H. P. N. Iyengar at Melkote, Pāṇḍavapura Taluk.

Five plates with ring and boar seal.

Size : $15\frac{1}{2}'' \times 10''$

ಪಾಂಡವಪುರ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಚೆಯಲ್ಲಿರುವ ಶ್ರೀಮಾನ್ ಎಬ್. ಟಿ. ಎನ್. ಅಯ್ಯಂಗಾರ್ಡರವರ ಪರಿಶದಲ್ಲಿರುವ ಮೈಸೂರು ರಾಜ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಶಾಮ್ರಾಜ್ಯ.

ಬಿಂದು ಹೆಲಗೆಗಳು : ವರಾಹಮುದ್ರೆ : ಉಂಗುರ ನಕ್ಕ.

ಪ್ರಮಾಣ : $15\frac{1}{2}'' \times 10''$

ಮೊದಲನೆಯ ಹೆಲಗೆ : ಹಿಂಭಾಗ

1. ಶುಭಮನ್ತು ॥
2. ಪಾತು ಶ್ರೀಣಿ ಜಗನ್ತಿ ಸನ್ತತಮಾಕೂಪಾರಾಧ್ಯರಾಮುದ್ದರನ್ ಶ್ರೀದಾ
3. ಕೋಽಪ ಕರ್ಣಿಭರನ್ಯಭಗವಾನ್ಯಸ್ಯೇವ ದಂಪತ್ತಿಂತಾರೇ । ಕೂಮರಃ ಕ
4. ಸ್ಥಾತಿ ನಾಳತಿ ದ್ವಿರಸನಃ ಪತ್ರನ್ತಿ ದಿಗ್ಂತಿನ್ಯಾಸೋ ಮೇರುಃ ಕೋತತಿ ಮೇರಿ
5. ನೀ ಜಲಜತಿ ವ್ಯಾಪಾರಿ ರೋಲಂಬತಿ । ಹರ್ದೀಲ್ರ್ಫೀಲಾ ವರಾಹನ್ಯ ದಂಪತ್ತಿ
6. ದಣ್ಣನ್ಯ ಪಾತು ವಃ । ಹೇಮಾದ್ರಿ ಕಲಿತಾ ಯತ್ತ ಧಾತ್ರೀಭತ್ರಶ್ರಿಯಂ
7. ದಧಾ । ಜಯತಿ ಭುವನ ಜನ್ಯಸ್ಥೇಮಾ ಭಬಾದಿಲೀಲಂ ಸರ್ವಜ ಸರ್ವಲ ಕಲಾಣಿಸ್ತೇ ಕತಾ
8. ಸಂ ಮಹಿಯ್ಯಃ । ಅಷಿ ಜ ನಿವಿಲ ಹೇಯ ಪ್ರತ್ಯನೀಕಂ ತದೇಕಂ ವಷಿದಳ ಶಯನೀಯ್ಯಂ
9. ಬ್ರಹ್ಮಲಕ್ಷ್ಮಿನಿಹಾಯಂ । ಪುರುಷಾನಚಿದವಿಶೇಷಾಂ । ದೃಘ್ಬಾವ ದಯಾಮಾನ ಮಾನಸನ್ಯ
10. ತದಾ ಪುರುಷೋತ್ತಮನ್ಯ ನಾಭೀ ಪುಷ್ಟರ ಗಢ್ಣೀ ಹಿರಣ್ಯಗಢ್ಣೀಭೂತ್ತಾ । ಪ್ರಜಾಪತೀರತ್ತಿ
11. ರತ್ನೀರಿನ್ಯಾಸಿನ್ಯೋಽಬ್ಜೀ ಭೋ ಬುಧಾತ್ ॥ ಪುರುಷಾನ್ತ ತಶ್ಚಯುರಾಯುಷೋ ನಮಷೋ

12. ಜನಿ । ಯಾಯಾತನ-ಕುಂಭಾದಾಸೀಧ್ಯಯಾತೇರ್ಮಾದು ಭೂಪತಿಃ । ದ್ವಾರಕಾನಗರೋಪಾನ್ತೆ ನ
13. ಸ್ತುತಾ ತಸ್ಯ ಸಸ್ತಾತಿಃ । ತಸ್ಯೈಂ ಕೃತಾವತಾರಾಃ ಕರಿಂಚನ ಕಣಾಳ್ಫಿ ಚೇತಮಾಜಗ್ನಃ । ಯ
14. ದುಗಿರಿ ಶಿವರಾಜರಾಂ ಕುಲಂದೈವತಮಿಂಕ್ಷತುಂ ರಘಾರವಾಣಂ । ರಾಮಾಣೀ
15. ಯ್ಯಕವಾಲೋಕ್ಯ ದೇಶಸ್ವಾಸ್ಯ ಸಮುತ್ಪಾತಾಃ । ಅಶ್ರುವ ವನತಿಂ ಚಕ್ರಮೃಂಹೀ
16. ಶೂದ್ರವರೇವರೇ । ತೇಷ್ವಾಸೀದರಿಗೋಽಧಾಮ ಹರಜ್ಞೀ ಬೆಣ್ಣ ಚಾಮರಾಷ್ಟ್ರಃ । ಪೂರ್ವಾ
17. ಸ್ತೇಮೃಂ ಗಣಾಳ್ಭೂಂ ಪ್ರಾಜ್ಞಂ ಬಿರುದಮೂಳಿಂ ತಂ । ಸುತಾಸ್ತೆಯೋನ್ಯ ತೇಷ್ವಾಧ್ಯನ್ತಿ
18. ಉಮರಾಜವಾಹೀಪತಿಃ । ಅಸೀದನಸ್ತರಸ್ತ ಸೋದರಃ ಕೃಷ್ಣ ಭೂಪತಿಃ । ಅಸೀದಸ್ತಕನೀ
19. ಯಾಂಶ್ವಾಮನ್ಯಪನ್ಸ್ವರ್ವಸದ್ಯಂ ಗರೀಯಾನ್ । ರೇಮಚಿವೆಷ್ಟ್ಯ ಇಮಾಜಾವಜಯ
20. ದ್ಯೋ ರಾಮರಾಜ ಸೇನಾನ್ಯಂ । ಚತ್ವಾರೋನ್ಯ ಕುಮಾರಾವಿಸ್ವದ್ಯಶಾಸ್ತೇಪರಸ್ವರಂ ಸದ್ಯ
21. ಶಾಃ । ಜಾತಾವಿಷಯ ಸಹಾಯಾಸ್ವಾಕ್ಷಾದಿವ ನಾಥನೋಪಾಯಾಃ । ತೇಷ್ವಾದಿಹೋರಾ
22. ಜಧರಾಧಿರಾಜ ಸ್ವಂಗಾರುಮಂಭಾಮೌ ಕಿಲ ಸಪ್ತತಿಷ್ಣಂ । ಗವ್ಯೈಂದ್ರಂ ತಡಾರುಗ ಹಳ್ಳಿನಾಳ

ಎರಡನೇಯ ಹಲಗೆ ಮುಂಭಾಗ—

23. ಮಾತ್ರೇಧಯಾಧ್ಯಾಚಿ ಕರಾಭಿಫಾತ್ಮಿಃ । ಜಿತ್ವಾ ತಿರುಮಲರಾಜಂ ಹೃತ್ವಾಶ್ರೀರಂ
24. ಗಪ್ಯಾಜಾಮಿಹಾನ್ । ಸಿಂಹಾನವಾಧಿತಪ್ಯಂ ನ್ಯಾಧವತ್ವಾವ್ಯಾಧಾರ್ಮಿಷು ಸಾಮಾಂಜ್ಯಂ
25. ತಸ್ಯಾನುಜೋಽಬ್ಧಿದ ಭಾಮರಾಜಃ ಪ್ರತಾಪ ಸಂತಾಪಿತ ಪ್ರೀರಿರಾಜಃ । ಯಾಜೋಽಿಪವೀ
26. ತಾಕೃತಿಭಿಃ ಕ್ಷತ್ಯಾಧ್ಯಾರ್ಗ್ರಣಾಳ್ಭೀ ಯೇನ ಹತಾಗಣೀಯಾಃ । ತಸ್ಯಾಸೀಧ್ಯೇವರಾಜೀ
27. ಉದ್ರ ಸ್ಲೋಽದರಸ್ತಃವಿಸನ್ತರಃ । ಉಂಪರಾಜೋನುಜೋಽಯಾಸ್ಯ ಚಿಷ್ಣೋವಿರ್ಮಾಪ್ಲಿರಾಜನಿ । ಅ
28. ಸ್ಯ ಶ್ರೀದೇವರಾಜೇಂಮೋರನ, ರಂಜಯಃತಃ ಪ್ರಜಾಃ । ಚತ್ವಾರೋಽಜಿಷ್ಟಿರ ಪದ್ಮಿ ಸ್ಯಂದನಸ್ಯೇವ
29. ನನ್ಯನಾಃ ! ಉಡದೇವರಾಜ ನಾಮಾ ತೇಷಾಮಾದ್ಯೋ ರಘೂದ್ವಹೋ ನಿಯತಂ ಯಾಧ್ಯತ್ತಿಭಾ
30. ವ ವಿವಶ್ವನಿಂತ್ಯಂ ಪರಿಷರ್ಯತೇ ನಿಜ್ಯೇರಸುಷ್ಟಿಃ । ಲಕ್ಷ್ಮಿಂ ಇವ ದ್ವಿತೀಯಸ್ತೇಷು ಶ್ರೀ ಚಿಕ್ಕದೇವ
31. ರಾಜೇಂದ್ರಃ । ಮನಸಾ ವಚನಾ ವಾಪಾ ತಮುಪಾಸ್ತೇ ಭಾರತರಂ ಜ್ಯೇಷ್ಠಂ ಜಯಾತಿ ಶುಭಗು
32. ಷ್ಯಾಃ ಸ್ವೇರದ್ವಿತೀಯ ಸ್ತುತಿಃಯ್ಯಃ ಶ್ರಿತಜನ ಸುರಭಾಜ ಶ್ರೀಸಿದ್ಧಿಂದ್ರೇವರಾಜಃ । ಪರಿಂಭತಿ
33. ಮುದಾಯಂ ಭವ್ಯ ಕರ್ಮಾನಾಜನ್ಯಾ ಸಾಲಿ ಮಾಸಿಯ ದೇವಕ್ಷಾಷತಿಸ್ಯಂತ್ಯಂ
34. ಉಂಡಃ । ಅಸ್ಯಾಗ್ರಜನ್ಯಾನೋ ದೂಡ್ರ ದ್ರೇವರಾಜಮಹಿಂಧುಃ । ದಮ್ಮಂ ಪತ್ಯಾಂ ನುರಳಾಜಾಸೀ
35. ದಮ್ಮಾತಾಂಬಾ ಯುಶ್ಕಿಂತಿಃ ॥ ನಾಹಿ ರಾಮಾದಿವಾಮುಖ್ಯಾಸ್ತೀತಾಕುಶಲವಾವಿವ
36. ಅಸೂತ ಚಿಕದೇವೇಂದ್ರ ಕಂಲಿಂರವ ಮಹೀಪತಿ । ತಯೋಜಾಳ್ಫಯಾನ್ಯಾಃಷ್ಯಾಃಶ್ರೀಯಾ
37. ನೂರಂಸ್ವರ್ವಕಲಾಧರಃ । ಉದಾರ್ಥಿಕದೇವೇಂದ್ರ ಉಪೇಂದ್ರ ಇವ ವಿಶ್ವತಃ । ಕಂಸಾರಾತಿ
38. ಯಯಾತಿ ವಿಶ್ವಮ ಮುಖ್ಯರುತ್ತಂಸಿತಾ ಪೂರ್ತ ಸ್ವರ್ಯಸ್ಯೋದಾರ ಗುಣ್ಯಾರಿಯಂ
39. ಪ್ರಸಕಿತಾ ಭಾಂದ್ರಿ ಕುಲಾಭ್ಯಂನತಿಃ । ವಾತಿವ್ಯತ್ಯಮಾಪ್ಯೈತಿ ಯತ್ರ ಚ ಜಯ
40. ಶ್ರೀಸ್ಯಂದ್ರಾಜಾಂಭೋನಿಧಿಸ್ಯೋಯಾಂ ಕಿತ್ತಿಂದ್ರವಧೂ ಸ್ವಯಂವರ ಪತಿಃ ಶ್ರೀಚಿಕ್ಕದೇ
41. ವಾಧಿಪಃ । ಸಷ್ವಂತ್ಯಾಽಭೂತಾಂ ಶಿರಸ್ಯಂಕಲಯಾ ಪಾದಾಪ್ಯಾಳಂ ಪ್ರತ್ಯಹಂ ಪ್ರಷ್ಟ
42. ಸೂರಿಕಲಾ ಸಿಂಹ್ಯಾವ್ಯಾಪು ಕುಶ್ಯೇರಾತಾಃ ಪರಂ ಪೂರಯನ್ । ಸನ್ಯಾಗ್ರಂ ಪ್ರಧಯ್
43. ವ್ಯ ॥ ಬಳೆಗುಂ ನಂತಸ ಮುಣ್ಣಾಗುಂ ಬಗೆಯರಲ್ಲಂ ಪ್ರಜ್ಞಾ ನಲ್ಲಂ ವಚಂ ಪಳಿಕು
44. ಂ ಗೆಯ್ಯ ಮುದಲ್ಲಿ ಮೊಳ್ಳುಸಮಿಂಹೆಂಬೇಸುಗುಂ ಮತ್ತ ಮೇಂ । ಕೆಳಿಗೋಳ್ಳಂ
45. ನೆವಿಲ್ಲದೆಲ್ಲ ಜಗಮವಾತ್ ಶ್ವಾಸುಮಾಡ್ಯೇವಮುಂ ತಳವರ್ಣಸ್ತಂ ಚಿಕದೇವರಾಯಾನ
46. ನಯಾಂಕೂರಷ್ಟು ಹಾಕ್ಷಾಂತದೇಷಿ । ಒಳಿದರಿ ಸ್ವನ್ಯಾದಲ್ಲಿ ಚಿಕದೇವ ಸ್ವಪಾಲನ ಕ್ಷಯ್ಯ

ವರಡನೆಯ ಹಲಗೆ : ಹಿಂಭಾಗ—

47. ನಂದಕಂ ಪ್ರೇಮಿದೊಡನಾನ್ತು ಕುತ್ತಿರು ಕರುಳುಂ ಭರದಿಸ್ತಿರಿದುಬ್ಬಿರು ರಾಷ ಸಂಕುಳಮನೆ
48. ಜೈಯ್ಯಿ ಕಾಯ್ಯಿ ಮಧುರೇಶನ ಗೆಲ್ಲು ಘರವ್ರಜಂಗಳಂ ಶಿಶಿದೆಯಾಡುಗುಂ ಬಿ
49. ಇರೆ ತಿಕ್ಕಪ ಕೃಷ್ಣನ ಲೇಲೆಯನ್ನೆಪೋಲ್ | ಪ್ರಫೋಃ ಕಥಾಮುಢಾ ಭವನ್ನಾಭಿದಾಗೆಳ
50. ತ್ತದಾರ ಫೋರ್ಮೆಟ್ ಪರ್ವತಾಗತಾಕ್ ಕಾತ್ತಿರ್ವಿರ್ಜ್ ಕ್ರಿತ್ತನೆಂ | ದಿಳಿಪ ಭೂಪತೀರ್ಜ್ ತಃ ಕ್ವಾಶಮ್ಯಾಯಾ
51. ತು ದಮ್ಮಿತೋ ಧರಾತಲಂ ಪ್ರತಾಸತೀಹ ಚಿಕ್ಕದೇವ ಭೂವರೇ | ಸತೀಪು ಮಾನ್ಯಾನು
52. ಸತೀಪು ತನ್ನ ಶ್ರೀ ದೇವವಾಂದಾ ಮಾಹಿತೀ ನ್ಯಾಪನ್ಯ | ಕಾನ್ತಾನು ಕಾನ್ತಾನು ರಥಾಂಗ
53. ವಾಣೀಲ್ರ್ ಕ್ಷೇತ್ರಿನೇಯಂ ಹೃದಯಾಳ್ವಾಭೂತಾ || ತತ್ತ್ವಿ ಪರಾಮೂಶ್ತಿರಿಯಂ ಮಾರಾರೇ
54. ಶರೀರಣೀವಾ ಕರುಳಾತದೀಯಾ | ಭೂಲೋಕ ಪ್ರಣೈಕ್ಯರವತಾರಿ ತೇಯಂ ನಾನ್ಯೇತಿ
55. ಮಾನ್ಯೇ ಮಹಿ ದೇವವಾಂದಾಂ | ತಯಾ ದೇವಾಃ ಸಾಕಂ ಮಾಹಿತ ಚಿಕ್ಕದೇವೇಂದ್ರ ನ್ಯಾಪತ್ತಿ
56. ರಾಷ್ಯಾವ್ಯಾಸಾಜ್ಞಂ ಚಿತಸಕಲ ಸಾಮನ್ತು ಸಮಿತಿಃ | ದ್ವಿಜಾನ್ಯೇವಾನ್ಯಾನ್ಯಾಸ್ಯಾವಿದ ವಿಭುಧಾ
57. ನ್ಯಾಂಶಿತಜನಾನ್ಯಾರಿತಾರ್ತಾತಂ ಲಕ್ಷ್ಯಿರ್ಪತಿರವ ಬಭೂವಾಸ್ಯ ಜಗತಃ | ತನ್ಯಾಚ್ಚಿ ಪ್ರೇಚಿಕ್ಕು
58. ದೇವಾನ್ಯಾಪಮಂಜುಣಿದ್ವರ್ವಾಪಮಾಂಬೋಧರಾಬ್ದಿ ವಿಜೋಽಂ ರಂಶೇನ ಜಾತನ್ಯಾಜಯತಃ
59. ಸತತಂ ರಾಜಕಂಶೀರವೇಂದ್ರಃ | ಯಾನ್ಯಾತ್ಯೇ ರಾಮಂದ್ರಸ್ ಕಲರಿಷ್ವವನೋ
60. ತಾಷಾಷನೇಯಃ ಕರಿಂದ್ರಃ ಸನ್ಯಾಗ್ರೇ ಪ್ರಣಿಂದ್ರ ಶ್ರುಭಗುಣ ನಿಜಯೀಯಾಸ್ವ
61. ಯಾಂ ಯಾದವೇಂದ್ರಃ | ಸ ಜಯತ ವಿದ್ಯಾಲೋಲಸ್ ಕಲಾರಿ ನ್ಯಾಪಾಲತಾನೇನೇ ಕಾ
62. ಲಃ | ಕಲಾಣಗುಣ ಸುಶೀಲಃ ಕಂಶೀರವ ನರಸರಾಜ ಭೂಪಾಲಃ | ರಣಸಿಮನಿ ನಿಶ್ಚಂಕಸ್ತರುಣೀನಿವ
63. ಶಶಾಂಕಃ ಶಾರೋ ಧರಣೀವರಾಹ ಬಿರುದಾಂಕಃ | ರಣಸಿಮನಿ ನಿಶ್ಚಂಕಸ್ತರುಣೀನಿವ
64. ಹೇನವೀನ ಮಿನಾಂಕಃ | ಲುಂಂತ ಶಾತ್ರವ ಮಾದಗಜ ಕಂಶಳಿಂದ್ರಕ್ತಧಾರ ವಿಗ್ರಹರುಂ
65. ರಃ | ಕಂಶೀರವ ಇವ ಏಲಸತಿ ಕಂಶೀರವ ನರಸರಾಜ ಒಡಯೋಯಂ | ಗ್ರಾಮೇಗಾರಮೇ
66. ಭೂರಿಮ್ಯಾಪ್ಯಾನ್ಯಾದಾನಂ ದೇವಸ್ಥಾನಾನ್ಯಾ ತ್ವಾಸ್ತೇಪು ನಿತ್ಯಂ | ಮಾಗ್ರೇ ಮಾಗ್ರೇ ಸದ್ಯ
67. ನಾನಿ ಪ್ರಪಾತ್ಯ ಶಾಸತ್ತುರ್ವಿರ್ಜೀಂ ರಾಜಕಂಶೀರವೇಂದ್ರವೇ | ಕಂಶೀ[ರ]ವ್ರಕ್ಷಾಪತಿ ದಮ್ಮಾಪತ್ತಿ
68. ಜಲಾಷಾಜಮಾಂಬೇತಿ ಜಗತ್ಪುಸಿದ್ಧಾ | ಭಾಯಾನುವ್ಯಾಭವದಾತ್ಯ ಭತ್ತಾರ್ವರಾಮಾಸ್ಯ ಸೀತೇವ ಗು
69. ಜಾಭರಾವಾ | ತನ್ಯಾಂ ಕಂಶೀರವೇಂದ್ರಾಧಜನಿ ಯಾದುಪತ್ತಿರ್ವಾಪತ್ತಿಗಭ್ಯಾಸಿಂಧಾ ಶರೀರಕ್ತಪ್ರಾ
70. ಧರಿತ್ರೀಪುವತು ಮಿವಸುತಃ ಕೃಷ್ಣರಾಜ ಕ್ಷತೀಂದ್ರಃ | ನಂಪ್ರಪಾತ್ಯ ಯಾನ್ಯಾ ಜನ್ಮೋತ್ತಮವ ಪಟಕ

ಮುಖನೆಯ ಹಲಗೆ : ಮುಂಭಾಗ—

71. ರವಾದಾಗತಾದತ್ತಿರ್ ಸಾತಾಫಾದಿಷ್ಟಿರ್ತಾತ್ಪರ್ತ್ಯತ್ತಿರ್ ಬ್ಧಿಂದಾದಧಿಕ ವಿಜಯಿತಾ ಚಿಕ್ಕದೇವೇಂದ್ರ
72. ಮಾತು ! ಅರುಣಾಜೌ ತಲೋದರ ರಕ್ತಿತ್ವರಮುಲ ತಂಬಿರಥಾಳ್ಗಾ ಸರೋರುಹ್ಯಃ
73. ಅಹಿ ಸಮಾಕಲನೇನ ರಮಾಧುಷಾರ್ಹಕರಿ ಮರ್ದಿ ಮಾಹಿ ಕೃಷ್ಣ ಮಾಹಿ ಪತಿಂ | ಅನಷ್ಟ್ರ್
74. ಯಂ ಕುಲಪತಿಂ ಚಿಕ್ಕದೇವರಾಜೋ ಭಕ್ತಾ, ಸ್ವಹಸ್ತ ಭೃತಯಾ ನಿಜಮುದ್ರಯಾಹ | ಪ್ರಾ
75. ತ್ಯೋ ಭವತ್ಪರಯಾಸ್ಯ ಸವವ ಕೃಷೋನಾಮಾಸ್ಯ ಗುರುಸ್ತಪಂಕರೋತ್ | ಕಿಲಕೃಷ್ಣರಾಜಂ
76. ಅಲಂಕೃತಯಾಜ್ಞೀಷ್ವಿಹ ರುಕ್ತಿಣೇಯ್ಯಂ ವಕ್ತಾಂಬಿಜೇವಾಗಿಯಮತ್ರ ಸತ್ಯಾ ಶ್ರೀ ಕೃಷ್ಣರಾ
77. ಜೇ ಬಲಧದ್ರಯೋಗೋಪ್ಯ ನ್ಯಾ ಸ್ವಂತಂ ತಂಸತಿ ಕೃಷ್ಣಭಾವಂ | ಗಾಂಭೀರ್ಯಂ ಗರಿಮಾ
78. ಮತಮ್ಮಾಧುರಮಾದಾಕ್ಷಂ ದಯಾ ಧೀರತಾ ಪ್ರಾಗ್ಲಭ್ಯಂ ಪಟುತಾಪ್ರಧಾನ ಪರತಾ ಪ್ರೇಮ
79. ಪ್ರಸನ್ನಾಗಿರಃ | ಇತ್ತಂ ಯೇ ಚಿಕ್ಕದೇವ ಭೂಭಾಜ ಮಹಾರಾಜೇ ಮಹಾಂತೋಗುಣಾನ್ಯಾ

80. ವ್ಯಾರ್ಥನಿಹ ಕೃಷ್ಣರಾಜ ನೃಪತು ನಾಕ್ಷಾದವೇಕ್ಷಾಮಹಿಂ | ವೃಷಿಷ್ಠಿವಂತ ಸಾಧಾಭಿಎನ್ದುಃ ಕೃಷ್ಣರಾಜ
 81. ಮಹಿಂವತಿಃ | ವಿಷ್ಣುರೇವ ಸ್ವಯಂ ನೋಡೇದ್ಯೈಷ್ಣವ ಶ್ರೀರಿಯಂತಃ ! ಶ್ರೀಯಾದವಾ
 82. ಚಲಪತೇಃ ಕೆಲನಾಯಕನ್ಯ ನಾರಾಯಣನ್ಯ ನವರತ್ನ ಕರೀಷಿ ಮಗ್ರ್ಯಂ | ಸಂಪತ್ಸು
 83. ತನ್ಯ ಒ ತದುತ್ವವ ದಿವ್ಯ ಮೂರ್ತಿಎ ಸ್ವದ್ರತ್ವ ಕಂಟುಕ ಮಂದಂಚಿತ ಮನ್ಯಾಕಾಶಿತ್ |
 84. ಶ್ರೀ ವೇಂಕಟಾಚಲಪತೇಃ ತುಭದನ್ತ ಚಿತ್ರಾಂ ನೌವಣಿ ಪಟ್ಟಫಟಿಂಂ ಶಿಬಿಕಾಂ ಸು
 85. ರಮಾಂ | ಸರ್ವೇತ್ಸಾಂವಾಯ ಸಸುಖಾಸ್ತ ರಂಜೋಪ ಬಹಾರಂ ಭೇಕ್ತ್ಯಾರ್ಥ ಯಾತ್ಸಮಹ
 86. ಅ೧೦ ಕೃತಿ ಕೃಷ್ಣರಾಜಃ | ಪಾತಾಳ್ಯ ಪರಿಪಾಲಯತ್ಯಹಪತು ವಾತಾಶನಾ ಭೋಗಿನಃ
 87. ಶಕ್ರೇ ರಾಸತಿ ನಾಕರ್ತೋಕ ಮಮರಾಸ್ತ ತ್ವಾಶನಂ ಭುಂಜತೇ | ಕ್ಷೋಜೀಂ ರಕ್ಷತಿ ಕೃಷ್ಣರಾಜ
 88. ನೃಪತು ಸರ್ವೇ ಲಂಜನ್ತೇ ಜನಾ ಮೃಧನ್ಯಂ ಮೃದುಲಾಂಬರಂ ಮೃಗಮದಂ ಜಾವಿಂಕರಂ
 89. ಜಾಮರಂ | ಕಂದಪದ್ಯ | ಎರೆದಗಿರ್ವೇವವು ಸುರತರು ಸುರಮಣಿ ಸುರಪಶುಗಳರೆಯಿದಗ್ರಿ
 90. ಲ್ಯಂ | ಮರನು ಪಾಣಿಯಂ ಪಶುಖಂ ದೊರೆಯಿ ಶ್ರೀಕೃಷ್ಣರಾಜ ಧರಣೀಕ್ಷರನೋಳ
 91. || ಶರಣಾಗತರಂ ರಕ್ಷಿಪ ಜಿರುಂ ಶಿಬಿ ಕೃತಯಿಗಕ್ಕ ಶ್ರೀತಗೆ ರಾಮಂ | ಪರಕೃಷ್ಣಂ ದ್ವಾಪ
 92. ರದೊಳ್ಳಿರಿದಸೀ ಕಲಿಗಿ ಕೃಷ್ಣರಾಜ ನರೇಂದ್ರಂ | ಮದ್ವಾನಂ ಸುರಭೂರುಹಸ್ತಿರಯತೇ
 93. ರಾಧಿಕ್ಷರಂ ಯತ್ಕೀತ್ತಿರ್ ಸುರನಿತ್ಯಗಾಂ ಸುರಗುರುಂ ಯದ್ವಿಧಿರಿತಾಫಿಲ | ಯಚ್ಚಿರ್ಯಂದ್ವಿಪತ್ತಾ
 94. ಉತ್ಸೇತ್ರ ನಯನ ಜ್ಞ್ಯೇಧ್ಯತ್ವರಾಖಾನಲಂ ಸೋಯಂ ಸತ್ಯಪರಾಕ್ರಮೋ ವಿಜಯತೇ
 95. ನೃಪತ್ವಿ ಇತ್ತಂ ನಮನ್ಯ ನೃಪರತ್ವ ಕರೀಷಿ ನೃತ್ಯದಾಜಾಂನಜೇ | ಚಂಡುಲ ನಾಟಕ ಸೂತ್ರಧಾರಃ ಶ್ರೀ
 ಮೂರನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

96. ಕೃಷ್ಣರಾಜನ್ಯಪತಿಸ್ವಕಲಾಂಶ್ವ ದಮ್ಮಾರ್ಥನ್ಯವರ್ಣನ್ಯಾಧಾಜ್ಯತ ಕೃಪಾಪತಿ ಬ್ರಂಹಣಾತ್ಮಂ | ಶ್ರೀ
 97. ನಿವಾಸ ಯತೀಂದ್ರನ್ಯ ಕೃಪಯಾ ಪರಿಪ್ರೇಪ್ಯ ಯಾ ಶ್ರೀವೈಷ್ಣವಶ್ರಿಯಾ ಕೃಷ್ಣರಾಜೇನೋಽಃ
 98. ಶ್ರೀವರಾಜತೇ | ರಾಜಧಮ್ಮೇಂಳ ಸತತಂ ರಂಜಯನ್ಯ ವಿಲಾಃ ಪ್ರಜಾಃ | ಸುಧಾಂಶಾರಿವ ಭೂತಾನಾ
 99. ತುಭಂಯು ರಭವತ್ಪಾ | ಯಸ್ಸಿ ಸ್ವರ್ಣಜಯತ ಮಹಿಂ ದೇವದ್ವಿಜ ಬಂಧು ವಿಶ್ವಪಾಗಾರ್ಥಿಣಾಂ
 100. ಪ್ರಕೃತೀನಾಂ ಪ್ರಬಲಮಭೂತ್ತಪ್ಪಿಃ ಇಟ್ಟಿಜ್ಞಾಯಿತ್ತ ಚಮ್ಮುರ್ಶಿ | ಸೋಯಂ ಪಶ್ಚಿಮ ರಂಗರಾಜ
 101. ಸಗರೀ ಸಿಂಹಾನಾಧಿಕ್ಷರ ಶ್ರೀ ಸಾರಾಯಾ ಪಾದ ಪಷ್ಟಜಯಾಗೀವಿನ್ಯಸ್ತ ವಿಷ್ಣಗ್ರಂಥಃ | ಪ್ರತ್ಯೇ
 102. ಶ್ರೀ ಶಿಂಪಾಲರತ್ವ ಮಕ್ಕಳೇ ನೀರಾಜಿತಾಂಶ್ರಿಷ್ಟಿರಂ ದೇವ ಬಾರಹ್ಯಣ ರಕ್ಷಣಾಯ ಜಗತೀ
 103. ಸಾವ್ಯಾಜ್ಯಾದಿಕ್ಷಾಂ ವರ್ವನ್ | ಸವ್ಯಾಜಾಂ ದಾನಾನಿ ಸದಾ ದ್ವಿಜೇಧ್ಯಃ ಕುವ್ಯಾನ್ಯಂದಾ ಕೃಷ್ಣನ್ಯಪಾಲಜ
 104. ಂದ್ರಃ | ಉತ್ಸೋತ್ತಮುಂ ದಾನ ಮಾತ್ರಿವ ಲೋಕ ಭೂದಾನ ಮೇವೇತಿ ಕೃತೀ ವಿದಿಶ್ವಾ |
 ಶಾಂಕಾಯಂ ಪ್ರಿಯತಿಪಾಂ
 105. ಯ ಸಾಂಗಾದ್ಯಯನಶಾಲಿನೇ | ಸಮೃಗಾಜಾರ ನಿಷ್ಪಾಯ ಸಾತ್ಯಕಾಯ ಕುಟುಂಬಿನೇ | ಸಿಂಗ್ಯ
 106. ಪ್ರೇರುವಾಳ್ಯಾ ಮ್ಯೇ ಭಾರದ್ವಾಜಾಯ ಪಾತ್ರಂ ಮಾತಾಯ | ಗಾಮಂ ಪ್ರಾದಾತ್ಮೀರ್ವಾ
 ದೇವಿಂದ್ರಃ |
 107. ಸವ್ಯಾನಸ್ಯವಶ್ವಿಂಮಂ | ಸಗ್ರಾಮೋ ಹೊಯ್ಯೋ ದೇವೀಶೇ ಹೊಗನಾರ್ಥದು ಸಮೀಪತಃ ನಾಗಮ
 108. ಶ್ವಲ ಸಂಕ್ಷಿಪ್ತ ನಗರಸ್ಯ ನ್ಯಾಂ ಲೇಸಿತಃ | ಹುಳ್ಳಿನಹಲ್ಲಿ ಸಂಜ್ಞ್ಣೀಯಂ ಹೊಪ್ಪಲು ದ್ವಿತಯಾನ್ವಿತಃ
 109. ತನ್ಯೈತನ್ಯ ಚತುಷ್ಪಿಂಮಾ ನಿಷಾಯಾದಿ ಪ್ರಬೋಧಕಂ ವರಾಕ ಮುದ್ರಾ ಸಂಯುಕ್ತಂ ಸ್ವಹ
 110. ಸಾಕ್ಷರ ಚಿನ್ಮಿತಂ | ಅ ಚಂದ್ರಾಕ್ಷಸ್ಥಿತೇ ಕತ್ತಲ್ ತಾಮ್ರ ಶಾಸನ ಮುತ್ತಮಂ | ದಾತವ್ಯಾಖಿತ್ವಪ

111. తమ కృష్ణ రాజు మహిపతిః । శ్రీరామాయణ పూర్వోక్త తిరుమలేయార్యం కవిం
 112. సమాహార్యి । అదితచ్ఛానన పదాశ్చిరజయ పలకాను లఖనువాయేతి । దా
 113. తుః ప్రతిగృహీతుత్సై సమ్మోహ ధవాసాత్మక నాథనం । తేస్వేవ విదుపాశేదం లఖ్యతే తాంబ్ర
 114. శాసనం || = || స్వస్తి శ్రీనాథ నాభిః సలిన భవ విధాతుద్వీఫతేయే పరాద్యోస్తో నాశ్యయే
 115. వారాహ కల్పే పరిణమతి మసోరంతరే సమ్మస్తో । అష్టావింతే యుగేస్తిన్నాల
 116. సమయముహే శాలివాహే శకాబ్దే భూతే శ్రేలాణవత్తుఫ క్షతి పరిగణతేనన్నరే
 వత్తుఫమా
 117. నేవప్సేఱ విత్తావనాశ్యయుజే పశ్చేచ జాండచే । పాలిఫమాస్యం రవేవాప్సేరే
 తారేత్త్రు
 118. శ్శిని సంభ్యాకే । వజ్రయోగే భద్రనామిష కరణే గ్రుయసే విధోఽః పుణ్యకాలేమహి
 119. దానం కత్తుసం బ్యధీంద్ర పుణ్యవః । ద్వారవతి నగరాగత యాదవ భూపాల పుణ్య వల
 120. సన్మానః । అత్థిజన కల్పకాబీ ప్రత్యక్షిఫ్ప్రజ సప్షక పవంత వెచ్చే । శ్రీమద్దాషాధిరాజః
 శ్రీ
 121. భూపాల పరమేత్యరః । ప్రాఘప్రతాపచిరో నరపతి రాత్రేయ గోత్రసంజ్ఞాతః ।
 గుణసింధు

గోత్ర సంజ్ఞాతః గుణసింధు

నాల్కునేయ లలగి : ముంభాగి—

122. రాష్ట్రలాయన సూత్రీ క్షత్రియవరక్ష బుధ్వాబీ చికదేవరాజు పాత్రః పుత్రః
 123. కంఠీరవ క్షతీంద్రస్తో । అప్రతివు కృష్ణరాజుః । శ్రీమానశ్రూన్త దానసురభూ
 124. జః । భారద్వాజాయాపస్తంబాయ యజుక్కుతి ప్రవిష్ణాయి । తిరునారాయణ జ్ఞ
 125. రుమాల్మౌత్స్వాయాభిము శింగియు పుత్రాయి । శింగ్యప్పేరుమాల్మౌమ్మో గారుమం
 126. కుశ్మేనహల్మమభిరామం । కరడ్యుల్లి మరళకేరి కలినాథ పురోవరళుకల్లురిత్యే
 127. త్వః । సంయుక్త ముహగారుమ్ముశ్చతుభ్యిఫరపి సస్యయుత జతుస్మీమం । నిధ్య
 128. ద్వష్టక సహితం నారామం గారుమ పంజకం రాజు । పావనతర కావేరీ కలొల్లులానా
 129. లపూతనాలపరీతే । శ్రీరష్టపష్టజాబ్సే పెశ్చమచరజ్జీ క్షమాద పూచ్ఛేత్తే
 130. ఫణపరిబ్యధ పయ్యాజ్జీ శ్రీభూమిభ్యాం సుప్యేన తయితస్తో । రజ్జీతస్తో రమాకరలా
 131. లతపాదస్త సంన్మిద్ధా తత్ప్రిత్యే । సోమోవేపరాగకాతే భూమిం ప్రదదామి చ్యైష్టవా
 132. యేతి । ప్రాదాత్మకాప్రాప్తిమితి భూదానం దాత్మకృష్ణరాజేన్నర్హః ।

ఇతః పరముపగ్రమ

133. ప్రదాన గారుమ గోజరం । జతుస్మీమా నిషయాది లఖ్యతే దేశభాషయా ॥ హుశ్మేన
 134. కల్పగారుమద జతుస్మీమేయేల్లే వివర । కరడిచల్ప యేల్లేగ మూడలు దండిన క
 135. ల్లు యేల్లేగ తెష్టులు! బిందేనహల్మ యేలేగ పడువలు! నరిగల్ల తొఱుగే బడగలు!
 136. ఈ మధ్య హుశ్మేనహల్మ జతుస్మీమే కరడ్యుల్లోజతుస్మీమే! సెల్లుఫకేరయేల్లేగ మూడ
 137. డలు । కరళు కేరయేలేగ తెష్టులు! హుశ్మేనహల్మ యేల్లేగ పడువలు చోడ్య
 138. యక్కణి యేల్లేగ బడగలు! మారళకేరయేల్లే జతుస్మీమే కల్లునాథపురద యేల్లేగ మూడలు
 139. హుశ్మేనహల్మ యేలేగ తెష్టులు! నరిగల్ల యేల్లేగ పడువలు! చిక్క
 యక్కణి బడగలు! కల్లునాథ పు

140. ರದ್ದ ಚತುಷ್ಪಾತೀಮೇ ವಿವರಿ ಮಾಡಿಹ್ಯಾಗೆ ಸಲುವ ಕೆಂಪೇಗೌಡನ ಕೊಪ್ಪೆಲಿಗೆ
ಮೂಡಲು | ಹರಳಕರೆಗೆ ತೆಷ್ಟುಲು |
141. ಮರಳಕರೆ ಯೆಲ್ಲಿಗೆ ಪಡುವಲು | ಮಾಡಿಹ್ಯಾಗೆ ಮಾರನಕೊಪ್ಪೆಲಿಗೆ ಬಡಗಲು ||
ಹರಳಕರೆ ಚತುಷ್ಪಾತೀಮೇ |
142. ಕಳ್ಳನಕರೆಗೆ ಮೂಡಲು | ತಚ್ಚೇಹ್ಯಾಗೆ ಸಲುವ ಚಿಕ್ಕಲಂಗನ ಕೊಪ್ಪೆಲಿಗೆ
ತೆಷ್ಟುಲು | ದಂಡಿನಹ್ಯಾಗೆ ಯೆಲ್ಲಿಗೆ
143. ಪಡುವಲು | ಕರಡಿಹ್ಯಾಗೆ ಬಡಗಲು ||ಇ|| ಇಂತೇಖಿದು ಗ್ರಾಮಕ್ಕೂಂ ವೇಣ್ಣ
ಚತುಷ್ಪಾತೀಮೇ ವಿವರಮಾವ
144. ದನೆ | ನೆಲ್ಲರ್ಕರೆ ಯೆಲ್ಲಿಗೆ ಮೂಡಲು | ದಂಡಿನಹ್ಯಾಗೆ ತೆಷ್ಟುಲು |
ಬಿಂಡೆನಹ್ಯಾಗೆ ಯೆಲ್ಲಿಗೆ ಪಡುವ
145. ಲು ದೂಡ್ಯಾಯಕ್ಕೂ ಯೆಲ್ಲಿಗೆ ಬಡಗಲು || ಇಂತ ಚತುಷ್ಪಾತೀಮೇಗೊಳಗಾಗಿರುವೀ ಕರಡಿಹ್ಯಾಗೆ ಕಲನಾಥ
146. ಪುರ ಹರಳಕರೆ | ಮರಳಕರೆ | ಹುಳ್ಳೇನಹ್ಯಾಗೆ | ಎಂಬಿಗ್ರಾಮಂಗಳ್ಳಿದಕ್ಕೂಂ ಪ್ರತ್ಯೇಕಮಾಗಿಯ
147. ವರವಲ ಚತುಷ್ಪಾತೀಮ್ರಾ ಪ್ರದೇಶದಲ್ಲಿ ಪ್ರತಿಪಾತ್ರಾಪಿತಗಳಾಗಿರುವ ವಾವನ ಮುದ್ರಾಂಕತ ಶಿಲೆಗಳಿಂ

ನಾಲ್ಕನೇಯ ಹಲಗೆ : ಹಿಂಭಾಗ—

148. ಪರಿವೇಷ್ಟತ ಮಾಡಿ ಗ್ರಾಮಂಗಳ್ಳಿ ಸಲ್ಲಾ ಭೂಪಿಗಳೊಳಗುಂಟಾದ ಗಡ್ಡೆಬೆದ್ದಲು ತೋಡಿ
149. ತುಡಿಕೆ ಅಣ್ಣ ಅಚ್ಚುಕಟ್ಟು ಕಾಡಾರಂಭ ಸೀರಾರಂಭ ಮಗ್ಗೆ ಮನವೆಣ ಸುಷ್ಟು ಪೈಮ್ಮು
150. ಸುವಣ್ಣಾದಾಯ ಕಾಣಿಕೆ ಚೇಡಿಗೆ ಗ್ರಾಮಾದಾಯ ಚರಾದಾಯ ಹೋರಾದಾಯ ಇ
151. ವು ಮುನ್ನಾದ ಆ ನಕಲ ಸಾಧ್ಯಾರ್ಥಿ ಈ ಶಿಂಗ್ಯಾಪ್ಪೆರುಮಾಳಯ್ಯಾಗೆ ಸವ್ಯೇಮಾನ್ಯಾವಾಗಿ
152. ಸಲುವುದು | ಇಂದಃ ವೋದಲು ಈ ಹುಳ್ಳೇನಹ್ಯಾಗೆಯೆಂಬ ಗ್ರಾಮವು ಇದರಾಪಗ್ರಾಮ
153. ಸಹಿತವಾಗಿ ಈ ಶಿಂಗ್ಯಾಪ್ಪೆರುಮಾಳಯ್ಯಾ ಮಾಡುವ ಅಧಿಕೃತು ದಾನ ಪರಿವರ್ತನೆಗಳಿಂಬಿ
154. ವ್ಯವಹಾರ ಚತುಷ್ಪಾತೀಯಕ್ಕೂ ಸಲ್ಲಿಸು | ಮತ್ತುವೀ ಈ ಹುಳ್ಳೇನಹ್ಯಾಗೆ ಮುಂತಾದ ಗ್ರಾಮೋಪಗ್ರಾಮ
155. ಂಗಳ ಚತುಷ್ಪಾತೀಮೇಗೊಳಗಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಠಾಳಕ್ಕೊಳ್ಳಾಗಾಯಿ ಸಿದ್ಧ ನಾಧ್ಯಂ
156. ಗಳಿಂಬಿ ಅಪ್ಪುಭೋಗಾ ತೇಜನಾಧ್ಯಾಂಗಳು ಮೀ ಶಿಂಗ್ಯಾಪ್ಪೆರುಮಾಳಯ್ಯಾಗೆ ಸವ್ಯೇಮಾನ್ಯಾವಾಗಿ
157. ಶಾಷ್ಟಿತವಾಗಿ ಆ ಜಂದಾರ್ಕ್ಯು ಸಾಫ್ತಾಯಾಗಿ ಸಲ್ಲಿಸುತ್ತಂದು | ಅತ್ಯೇಯಗೋತ್ತ್ರ ಶಿವರಾ
158. ಲಂಕಾರ ಕಲ್ಪ ಶಾಖಾವಿಯುಂ ಅಷ್ಟುಲಾಯನ ಸೂತ್ರ ಶೋಭಾವಹ ಸುಪ್ರಸ್ಥ ಮಣಿಯುಂ ಮಿಕ್ಕಾಖಾ
159. ಪ್ರಪಾತಕ ಸುಧಾರನ ಘಲಮುಚೆನಿಸಿ ಪ್ರಸಿದ್ಧಿಚೆತ್ತ ಚಿಕದೇವ ಮಹಾರಾಜೊಳಿಡೆಯರವರ
160. ಪೂತ್ರರ್ಹಂ | ಕಂಲೀರವ ನರನರಾಜೊಳಿಡೆಯರವರ ಸುಪುತ್ರರ್ಹಂ | ಚಲಾಷಿಂಬಾ ಗಧಾರ
161. ಮೃತಾಂಜೋಧಿ ರಾಕಾಸಃಧಾಕರೆರುಮಾಪ್ಪೆ ಶ್ರೀಮಂಸ್ಯಾಹಾರಾಜಾಂಧಿರಾಜ ರಾಜಪರಮೇ
162. ಶ್ವರ ಪ್ರಾಧಪ್ರತಿಪಾಪ ಬಿರುದಂತಂಬಿರ ಗಂಡ ಧರಣೀ ವರಾಹ ಬಿರುದನುದ್ದಂಡ ದೋಡ್ದ್ರ್ಹಂ
163. ದ ಸಂಗ್ರಾಮರಾಮ ಲೋಕ್ಕುಕೀರ ನರಪತಿ ಮಹಿಳಾರಾಪ್ರತಿಮ ಕೃಷ್ಣ ರಾಜೊಳಿಡೆಯ
164. ರವರು ಬರಸಿಕೊಳ್ಳು ಭೂವಾನ ತಾಮ್ರ ಶಾಸನೆ | ಏಕ್ಕೆವ ಭಗಿನೀಲೋಕೇ ಸವ್ಯೇಪಾಮೀವ ಭಿ
165. ಭುಜಾಂ | ನಭೋಽಜಾಂ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ | ದಾನಪಾಲನಯೋಮುಂಧ್ಯೇ
166. ದಾನಾಂಜ್ಯೋರ್ಯಾನು ಪಾಲನಂ | ದಾನಾತ್ಯಾಗ್ರಮವಾಪ್ಯೋತಿ ಪಾಲನಾದಪ್ಯತಂ ಪದಂ ಸ್ವ
167. ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣಂ ಪರದತ್ತಾನಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಪ್ಪ
168. ಲಂ ಭವೇತ್ ಸ್ವದತ್ತಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಪಿಪ್ರಸರ್ಪ ಸಹಸ್ರಾ

169. ಈ ವಿಷಯದಲ್ಲಿ ಜಾಯತೇ ಕ್ರಮಿಃ । ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ್ಯ ಸೇತು ನೃಪಾಣಿಂ
ಕಾಲೀ ಕಾಲೀ ಪಾ

170. ಲನೀಯೋ ಭವದಿಃ ! ಸವಾರ್ಥನೇತಾನಾಘವಿನಃ ಪಾಠಿಸವೇಂದರ್ಥನ್ನಾಯೋ ಭಂಯೋ
ಯಾಚತೇ ರಾ

171. ಮಹಂದೃಃ । ಶ್ರೀ ರಾಮಾಯಣ ಭಾರತ ಪಾರಾಯಣ ವಿಹಿತವು ತ್ತಿನಾ ಕೃತಿನಾ । ಕವಿನಾ ತರು

172. ಮಲೆಯಾಬಾರ್ಯೇಣೇದಂ ತಾಮ್ರಶಾಸನಂ ಲಭಿತಂ ॥೦॥೦॥

ಕರ್ನಾಟಕ ರಾಜಾ

I B:-

- शुभमस्तु
 - पातु त्रीणि जगन्ति सन्ततमकूपागदरामुद्धरन् कीडा
 - कोड कलेवरस्स भगवान्यस्यैव दंप्रांकुरे। कूर्मः क
 - न्दति नाल्लति द्विरसनः पत्रनिति दिग्दन्तिनो मेरुः कोशनि मेरि
 - नी जलजाति व्योमापि रोलम्बति। हरेल्लीला वराहस्य दंप्रा
 - दण्डस्स पातु वः। हेमाद्रि कलशा यव धात्री छत्र श्रियं
 - दधौ। जयति भुवन जन्मस्येम भङ्गादि लीलं सहज सकल कलशैकता
 - नं महीयः। अपि च निखिल हेय प्रत्यनीकं तदेकं वटदल शयनीयं
 - ब्रह्म लक्ष्मी सहायं। पुरुषानचिदविशेषां। दध्वा दयामान मानसस्य
 - तदा पुरुषोत्तमस्य नाभी पुष्कर गभ्मे हिरण्यगम्भोर्मूत्। प्रजापतेरत्रि
 - रत्तेस्तिर्न्दु रिन्दोर्वृधो त्रुवात्। पुरुरवास्ततश्चायुरायुपो नहुधो
 - जनि। यथातिर्नहुषादासीद्यातर्त्यदु भूपतिः। द्वारका नगरोपान्ते स
 - न्तता तस्य सन्ततिः। तस्यां कृतावताराः कतिचन कृष्णाटि देशमाजग्मुः। य
 - दुग्गिरि शिखराभरणं कुलदैवतमीक्षितुं रमारमणं। रामणी
 - रयक मालोक्य देशस्यास्य समुत्सुकाः। अत्रैव वसति चकुर्मही
 - शूर पुरेवरे। नेत्वासीद्विरिगोधूम घरद्वे वेद्वचामराद्। प्रापा
 - न्तेम्बर गण्डाख्यं प्राज्यं विरुद्धमूर्जितं। सुताल्लयोस्य तथायति
 - मराजमहीपतिः। आसीद्वन्नतरस्तस्य सोदरः कृष्णभूपतिः। आसीदस्य कनी
 - यांश्चाम नृपस्सर्वं सद्गुण गरीयान्। रेमटिवेङ्कट मा जावजय-
 - द्वो रामराज सेनान्यं। चत्वारोस्य कुमारानि स्सद्वशास्ते परस्परं सद्व
 - शाः। जाता विजय सहाया स्साक्षादिव साधनोपायाः। तेष्वादिमो रा
 - ज धराधिराज्जस्संग्राम भमौ किल सप्रतिष्ठं। गच्छोद्धत्त्वारुग हळिल नाथ

II a :-

23. मपोथ यद्वाजि कशाभिघ्रातैः । जित्वा निरुमल गांज हत्वा श्रीरं
 24. ग पट्टणमिहासौ । सिंहासन मधितिष्ठन्व भवत्सार्व भौम साम्राज्यं
 25. तस्यानुजो बेट्टु चापराजः प्रताप संतापित वैरिराजः । यज्ञोपवी
 26. ताकृतिभिः । क्षतैर्द्वाग्रणाङ्गणे यन हता गणेयाः । तस्यासीददेवराजे
 27. द्रस्सोदरस्समनन्तरः । चंनराजोनुजो यस्य जिष्णोर्विष्णु रिवाजनि । अ
 28. स्य श्री देवराजेऽदोरमुरंजयतः प्रजाः । चत्यारो जग्निरे पद्मिस्यंदनस्येव
 29. नन्दनाः । दोडदेवराज नामा नेषामाद्यो रघूदद्वी नियनं यद्धक्ति भा

30. व विवशैर्नित्यं परिचर्यते निजैरनुज्ञः । लक्षणं इव द्वितीयस्तेषु श्री चिकदेव
 31. राजेन्द्रः । मनसा वचसा वपुषा तमुगास्ते भातरं ज्येष्ठं जयति गुभगु
 32. गैः स्वैरद्वितीयस्तृतीयः श्रितज्ञ सुरभूज श्रीनिधिदेवराजः । परिचरति
 33. मुदाय भव्य कर्मानुजन्मा स खलु मरिय देव क्षमापतिससत्यस
 34. धः । अस्यायजन्मनो दोहु देवराज महीपतिः । धर्मं प्रत्यनुरूपासी
 35. दमृतांवा यशश्विनी । साहि रामादिवामुष्मात्सीता कुश लवायिव
 36. आसूत चिकदेवेन्द्र कंठीरव महीपति । तयोर्जायान्नुज्ञः श्रेया
 37. न्दूर स्सर्वं कलाधरः । उदारश्चिकदेवेन्द्र उपेन्द्र इव विश्रुतः । कंसाराति
 38. ययाति चिकम मुखैरुतंसिता श्राक्तनैर्यस्योदार गुणैरियं
 39. प्रकटिता चांद्रीकुलाभ्युन्नतिः । पातिब्रत्यमुपैति यत्र च जय
 40. श्रीसद्गुणाभोनिधिस्सोयं कीर्तिवधू स्वयंवर पतिः श्रीचिकदे
 41. वाधिपः । सर्वक्षोणिभूतां शिरस्सुकलयन् पादार्पणं प्रत्यहं पुण्ण
 42. न्भूरिकलानिजैर्वसुकुलैराशाः परं पूरयन् । सन्मार्गं प्रथयन्
 43 to 49 in Kannada language
 49. पृथोः कथामुथा भवद्वालभिदागळ
 50. तदार घोर खर्वतागताक्ष कार्त्तवीर्य कीर्तनं । दिल्लीप भूपतेर्यशः कशमर्मया
 51. तु धर्मतो धरातलं प्रशासतीह चिकदेव भूवरे । सतीषु मान्यासु
 52. सतीषु तस्य श्रीदेवमांवा महीपी नृपस्य । कान्तासु कान्तासु रथांग
 53. वाणीर्लक्ष्मीरवेयं हृदयङ्गमाभूत् । शक्तिः परामूर्तिरियं मुरारे
 54. शरीरिणीवा करुणा तदीय्या । भूलोकपुण्यैरवतारितेयं नान्येति
 55. मान्ये महि देवमांवां । तथा देव्या साकं महित चिकदेवेन्द्र नृपतीश्च
 56. राङ्गुर्वन्नराज्यं जितसकल सामन्त समिति । द्विजान्देवान्वन्धून्विधिविध विबुधः
 57. न्संश्रित जनान्परित्रातुं लक्ष्मीपतिरिव बूम्बास्य जगतः । तस्माच्छ्रीचिक
 58. देवान्वप मकुट मणिर्देवमांयो धगाद्यौ विष्णोरंशेन जातस्स जयति
 59. सततं राजकंठीरवेन्द्रः । यस्सत्ये रामचन्द्रस्सकलरिपुवनो
 60. त्यादनेयः करीन्द्रः सन्मार्गे पूर्णचन्द्रशुभगुण निचयेयस्स
 61. यं यादवेन्द्रः । सजयति विद्या लोल स्सकलारि नृपाल शासने का
 62. लः । कल्याण गुण सुशीलः कंठीरव नरसराज भूपाल । राजकुलाद्विध
 63. शशांकः शूरो धरणीवराह विश्वांकः । रणसीमनि निश्चांकस्तहणीनिव
 64. हेनवीन मीनांकः । लुष्टितशात्रव मदगज कंठगलद्रकधार विग्रह रुचि
 65. रः । कंठीरव इव विलसति कंठीरव नरसराज ओडेयोयं । ग्रामे ग्रामे
 66. भूरिमृष्टान्नदानं देवस्थानान्युपवास्तेषु नित्यं । मार्गे मार्गे सद्व
 67. नानि प्रपाश्च शास्त्रयुवर्णो राज कंठीरवेन्द्रे । कंठीरव क्षमापति धर्मपत्नी
 68. चल्वाजमांवेति जगत्प्रसिद्धा । छायानुब्रुत्या भवदात्मभर्तृ रामस्य सीतेव गु
 69. णाभिरामा । तस्यां कंठीरवादजनि यदुपतिर्देवकीर्गर्भसिंधौ शौरे कृष्णा
 70. धरित्रीमवतुमिव सुतः कृष्णराज शितीन्द्रः । संप्राप्ता यस्य जन्मोत्सव पटह
 71. रवादागतादर्तिथ सात्थांद्वीतात्पत्यहित्य वृन्दादविक विजयिता चिकदेवेन्द्र
 72. माशु । अरुण पाणि तलोदर रक्षितैरमल शंखरथाङ्ग सरोरुहैः
 73. अपि समाकलनेन रमा भुवोर्हरिमधि मही कृष्ण महीपति । आनर्च
 74. यं कुलपति चिकदेवराजो भक्त्या स्वहस्त धृतया निज मुद्रया च । पौ
 75. त्रो भवत्स कृपयास्य स एव कृष्णो नाम्ना गुरुस्तमकरोत् किल कृष्णराजं

76. अलंकियाङ्गेष्विह रुक्मणीयं वक्त्रांबुजेवागियमत्र सत्या श्री कृष्ण ए
 77. जे बलभद्र योगोप्यसौ स्फुटं शंसनि कृष्ण भावं । गांभीर्यं गरिमा
 78. मतिमर्मधुरिमादाक्षयं दया धीरता प्रागलभ्यं पटुता प्रधान परता प्रम
 79. प्रसवागिरः । इत्थं ये चिकिदेव भूमुज महाराजे महांतो गुणास्तान्स
 80. वर्वानिह कृष्णराज नृपतौ साक्षादवेशा महे । वृष्णिवंश सुधाव्यीन्दुः कृष्णराज
 81. महीपतिः । विष्णुरेव स्वयंनोचेष्ट्वाण्व श्रीरियं कुतः । श्री यादवा
 82. चलपतेः कुलनायकस्य नारायणस्य नवरत्न किरीटमर्यूः । संपत्सु
 83. तस्य च तदुत्सव दिव्यमूर्त्तेस्सद्रल कंचुक मुदं चित मन्वकाशीत्
 84. श्री वैकटाचलपतेः शुभदन्त चित्रां सौवर्णपट्ट घटितां शिविकां सु
 85. रम्यां । सर्वोत्सवाय स सुखास्तरणोपचार्हा भक्त्यार्पयत्सुमह
 86. तीर्ति कृति कृष्णराजः । पाताळं परिपालयत्यहिपतौ वाताशना भोगिनः
 87. शके शासति नाकलोकममरास्सत्राशनं भुजते । शोर्णी रक्षति कृष्णराज
 88. नृपतौ सर्वे लभन्ते जना मृद्वधं मृदुलांवरं मृगमदं चामोकरं
 89. चामरं
- 89 to 92 in Kannada language
92. . . . यद्यानं सुरभूरुद्वन्तिरयते यच्छ्रीस्सु
 93. राधीश्वरं यत्कीर्ति सुरनिश्चुगां सुरगुहं यदुद्विरित्था किल । यच्छ्रौर्यं द्विषता
 94. त्रिणेत्रं नयनं प्रोद्यत्कराळानलं सोयं सत्यपराक्रमो विजयते श्री कृष्णराजो
 95. नृपः । इत्थं समस्त नृपरत्न किरीट नृत्यदाशानटी । चटुल नाटक सूत्रधारः श्री

III B:-

96. कृष्णराज नृपतिस्सकलांश्च धर्मान्कुर्वन्नथाच्युत कृपा पति व्रह्णार्थं । श्री
 97. निवास यतीद्रस्य कृपया परिपुष्या श्रीवैष्णव त्रिया कृष्णराजेन्द्रो
 98. तीव्र राजते । राज धर्मेण सतनं रंजियन्नस्तिलाः प्रजाः । सुधांशुरिव भूतानां
 99. शुभदीयारभवत्सदा । यस्मन्वन्नजयति मर्हीं देव द्रिजञ्चन्यु मित्रवर्गाणां
 100. प्रकृतीनां प्रबलमभूतुषिः पुष्टिर्जयश्च धर्मश्च । सोयं पश्चिमरंगराज
 101. नगरी सिंहासनाधीश्वर श्री नारायण पादं पंकज युगी विन्यस्त विष्वभरः । प्रत्य
 102. र्तिक्षितिपालरत्नमकुटी नीराजितांघ्रिश्चिरदेव व्राह्मण रक्षणाय जगती
 103. साम्राज्य दीक्षावहन् । सर्वाणि दानानि सदा द्विजेभ्यः कुर्वन्मुदा कृष्णनृपाल च
 104. द्रः । तेशोत्तमं दानमतीव लोके भूदानमेवेति कृती विदिन्वा स्वाचार्यांप्रेय शिष्या
 105. य सांगाद्ययन शालिने । सम्यगाचार निष्ठाय सात्विकाय कुदुंविने । सिंग्य
 106. एपेहमाल् नाञ्च भारद्वाजाय पात्रभूताय । ग्रामं प्रादात्प्रेमणा भूर्मान्दः ।
 107. सर्वं सस्यवत्सीमं । सग्रामो होयसले देशे होगर्जाङ्गु लमीपतः नागम
 108. झल संज्ञस्य नगरस्य स्थले स्थितः । हुल्लेन हल्ली संज्ञोयं कोप्पलु द्वितियान्वितः
 109. तस्यैतस्य चतुर्सीमा निर्जयादि प्रबोधकं वराह मुद्रा संयुक्तं स्वह
 110. स्ताक्षर चिन्हितं । आचंद्राक्षस्थितेः कर्तृं ताप्रशासन मुत्तमं । दातव्यमित्यप्र
 111. तिम कृष्णराज महीपतिः । श्री रामायण पूर्वक तिरुमलेयार्थं कविं
 112. समादूय । अदिशच्छासन पद्मान्विरच्य पलकासु लिख सुखायनि । दा
 113. तुः प्रतिगृहीतुश्च सर्वधमार्थं साधनं । तेनैव विदुषा चेदं लिख्यते तांत्र
 114. शासनं ॥-॥ स्वस्ति श्रीनाथ नाभी नलिन भव विधातुर्दीतीयो पराहेन्द्यांद्य
 115. वाराह कव्ये परिणमतिमनोरन्तरे सप्तमस्य । अष्टाविंशे युगेस्मन्कलि

116. समयमुखे शालिवाहे शकाद्वे भूते शौलार्णवर्चुक्षिति परिगणितेनन्तरे वर्तमा
 117. ने वर्षे विश्वावसाश्वगुजे पक्षेच पांडवे । पौर्णमास्यां रवेर्वारे तारेत्रा
 118. श्वनि संक्षिके । वज्रयोगे भद्रनाम्निकरणे ग्रहणे विधोः पुण्यकाले मही
 119. दानं कर्तुं पृथ्वीन्द्रपुङ्गवः । द्वारवति नगरागत यादव भूपाल पुण्य फल
 120. सन्तानः । अर्थिज्ञन कल्प शाखी प्रत्यर्त्थि वज्र सपक्ष पर्वत वज्री । श्रीमद्राजाधि
राजः श्री
 121. भूपाल परमेश्वरः । प्रौढग्रताप वीरो नरपतिरात्रेय गोत्र संजातः । गुणसिंधु

IV a :—

122. राश्वलायन सूत्री क्षत्रियवरश्च क्रक्षाखी । चिकदेवराज पौत्रः पुत्रः
 123. कंठीरव क्षितीन्द्रस्य । अप्रतिमकृष्णराजः । श्रीमानश्रान्तदान सुरभू
 124. जः । भारद्वाजायापस्तंभाय यजु श्रुतिप्रवीणाय । तिरु नारायणे
 125. हुमालु पौत्रायाऽविय शिंगिय पुत्राय । शिंगियप्पेरुमाळ्नास्त्रे ग्रामं
 126. हुल्लेनहल्लिमभिरामं । करव्यल्लिल मरल्लिकेरे कलिनाथ पुरो हरलु हल्लिरित्ये
 127. नैः । संयुक्तमुपग्रामैश्चतुर्भिरपि सस्ययुत चतुर्स्सीमं । निध्या
 128. द्यष्टक सहितं सारामं ग्रामं पंचकं राजा । पावनतर कावेरी कह्लोलासफा
 129. ल पूत साल परीते । श्रीरङ्ग पट्टुणाख्ये पश्चिमरङ्गेक्षपाद पुण्यक्षेत्रे
 130. फणि परिवृद्ध पर्यङ्के श्रीभूमिभ्यां सुखेन शयितस्या रङ्गेशस्य रमाकर ला
 131. लित पादस्स सञ्चिधौ तत्प्रीत्यै । सोमोपराग काले भूमिप्रददासि वैष्णवा
 132. येति । प्रादात्कृष्णार्पणमिति भूदानं दात् कृष्णराजेन्द्रः । इतःपरमुपग्राम
 133. प्रधानग्राम गोचरं । चतुर्स्सीमा निर्णयादि लियते देशभाषया
 134 to 164 are in Kannada language
 164. एकैव भगिनी लोके सर्वेषामेव भू
 165. भुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुन्धरा । दान पालनयोर्मध्ये
 166. दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं । स्व
 167. दत्ता द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फ
 168. लं भवेत् स्वदत्तां परदत्तां वा योहरेत वसुन्धरां पषिर्वर्ष सहस्रा
 169. णि विष्णायां जायतं क्रिमिः । सामान्योयं धर्मसेतु नृपाणां काले काले पा
 170. लनीयो भवाद्धिः । सव्वर्णिनेताभाविनः पार्थिवेन्द्राभूयो भूयोयाचते रा
 171. मचंद्रः । श्री रामायण भारत पारायण चिह्नित वृत्तिना कृतिना । कविना तिरु
 172. मल्लेयाचार्येणेऽताम्र शासनं लिखितं ॥-॥ ० ॥-॥

श्री कृष्णराजः

IA

Transliteration

1. śubham astu !
 2. pātu triṇī jaganti sautataṁ akūpārād dharām uddharan kṛidā-
 3. krōda-kaṭēbaras sa bhagavān yasyaiva dāmshṭrāṁkurē ! Kūrmah ka-
 4. ndati nālati Dvīrasanah patranti dig-dantinō Mēruḥ kōśati mēdi-
 5. nī jalajati vyōmāpi rōlambati ! Harēr lilā varāhasya dāmshṭrā-
 6. daṇḍas sa pātu vah ! Hēmādri-kalaśā yatra dhātrīchhatra-śriyain

- 7. dadhau! jayati bhuvana-janma-sthēma-bhaṅgādililaiḥ sahaja-sakala-kalyāṇaikatā-
- 8. nam īmahīyyah! api cha nikhila-hēya-pratyānīkaṇ tadekanः vaṭa-dala-śayanīyyam
- 9. Brahma Lakshmī-sahāyam! purushān achid-aviśēshāṇ! dṛishṭvā dayāmāna-mānasasya
- 10. tadā Purushottamasya nābhī-pushkara-garbhē Hiranyaagarbhbhōbhūt! Prajāpatēr Atri-
- 11. r Atrēr Indur Indōr b Budhō Budhāt! Purūrvavāstatasch-Āyushō Nahushō
- 12. jani! Yayātir Nahushādāsīd-Yayātēr-Yadu bhūpatih! Dvārakā-nagarō-pānte sa-
- 13. ntatā tasya santatiḥ! tasyām kṛitāvatārāḥ katichana Karuṇāta-dēśam ājagmuḥ! Ya-
- 14. ḍugiri śikharābharaṇam! kula-daivatam ikshtum Rāmā-ramaṇam! rāmanī-
- 15. yyakam ālōkya dēśasyāsyā samutsukāḥ! atraiva vasatiṁ chakrur Mahī-
- 16. śūra purē varē! tēshv āśīd ari-gōdhūma-gharatṭō Beṭṭachāmarāṭ! prāpā-
- 17. ntembara gaṇḍākhyam prājyam birudam ūrjjitaṇ! sutās trayōsyā tēshv-ādyas Ti-
- 18. mma-Rāja mahīpatih! āśīd anantaras tasya sōdarah Kṛishṇa-bhūpatih āśīd asya kanī-
- 19. yāmś Chāma nrīpas sarvva-sadguna-garīyān! Rēmati-venkaṭam ājāv ajaya-
- 20. dyō Rāma Rāja sēnānyam! chatvārōsyā kumārānis sadriśās tē paras-param sadri-
- 21. sāḥ! jātā vijaya-sahāyās sākshād iva sādhanōpāyāḥ! tēshv ādimō Rā-
- 22. ja-dharādhirājas samgrāma-bhūmau kīla sa-pratijñam! garvvōddhatau Kāruga halli-nātha-

II A—

- 23. m apōthayad vāji-kaśābhīghītaiḥ! jitvā Tirumala rājam hṛitvā Śrīram-gapaṭṭaṇam ihāsau! simhāsanam adhitishṭhanu anvabhavat sārvva-bhauma sāmrājyam
- 24. tasyānujō Beṭṭada Chāmarājaiḥ pratāpa-saṁtāpita-vairi-rājaiḥ! yajñōpavī-
- 25. tākṛitibhiḥ kshatair drāg raṇāṅganē yēna hatā gaṇēyāḥ! tasyāśīd Dēvarājē-
- 27. mdras sōdaras saumanantarāḥ! Chāmnarājōñujō yasya Jishṇor Vishṇur ivājanī! a-
- 28. sya sri Dēvarājēndōr anurāmjayataḥ prajāḥ! chatvārō jañire pañtisya-ṁdansy-ēva

29. nandañāḥ ! Doḍa dēvarāja nāñā tēshām ādyō Raghūdvahō niyatam yad-bhakti bhā-
30. va vivaśair nityam paricharyatē nijair anujaiḥ ! Lākshmaṇa iva dvitīyas tēshu śrī Chikka dēva-
31. rājēñdraḥ ! manasā vachasā vapushā tam upāste bhrātarām jyēshṭham jayati śubha gu-
32. naiḥ svair advitīyas tritiyyaḥ śriti-jana-surabhūja śrī nidhird Dēvarājaḥ ! paricharati
33. mudāyam bhavya karmmānujanmā sa khalu Mariya-dēva-kshināpatis satya-sa-
34. iñdhāḥ ! asyāgrajanmanō Dodḍa dēvarāja mahibhujaiḥ ! dharmma-patny anurūpāśi-
35. d Amṛitāñbā yaśāśvinī ! sā hi Rāmād ivāmushūnat Sītā Kuśa-Lavāv iva !
36. āśūta Chika-dēvēndra Kāmīthīrava-mahipatī ! tayōr jjāyān gunaiḥ śrēyā-
37. n śūras sarvva kalādharaḥ ! udāraś Chika-Dēvēndra Upēñdra iva viśrutaiḥ ! Kāmsārāti
38. Yayāti-Vikrama-mukhair uttañṣitā prāktanair yasyōdāra-gunaiḥ iyam
39. prakañitā chāndrī-kulābhyañnatih ! pātivratyam upaiti yatra cha jaya-
40. śrīs sad-guṇāñbhōnidhis sō'yanī kīrtti-vadhū-svayañvara-patiḥ śrī Chikka-Dē-
41. vādhipaḥ ! sarvva-kshōni-bhṛitām śirassu kalayan pādārppaṇam praty-aham pushṇa-
42. n bhūri kalā nijair vvasu-kulair āśāḥ paraṇ pūrayan ! sanmārggaṇ prathayan
43. vṛi ! balegum samatasain uñmugum bage yaralguṇ prajñe salguṇ vachaiṇ pañiku-
44. iñ geyme madalgum oljasam aṛaṇ pemp-ērugum mattaiṇ ēṁ ! kele golguṇ
45. nevam illadella jagamant ālgaigum ā daivamum talirvannaiḥ Chikadeva-rāyana
46. dayāñkūrañkātākshāñitadole ! bañed-ari sañyadalli Chikadēva nrī-pālana kaiyya

II B—

47. nañdakaiṇ poledoñanāntu kurtti karulaṇ bharadintiridurbbi rāja sam-kuñamane
48. poydu kāydu Madhurēśana geldu puravrajan̄gaṇaṇ seled-edehyāñdugum kha-
49. lara śikshipa Kṛishnana lileyaante vōl ! prithoh̄ kathāñuthā bhavan. nañlabhidāga-

50. ttadāra ghōra kharvatāgatāksha Kārttavīrya kīrttanam ! Dilīpa bhūpatēr
yasaḥ kva śarmma yā-
51. tu dharmmatō dharātalaiṇ prasāsatīha Chikka dēva bhūvarē ! satishu mā-
nyāsu
52. satishu tasya śrī Dēvamāmbā mahishi nrīpasya ! kāutāsu kāntāsu
rathāmga
53. vāṇīr ! Lakshmīr ivēyam hṛidayāngam ābhūt śaktilī parāmūrttir iyanī
Murārē
54. śarīriṇīvā karuṇā tadīyyā ! bhūlōka puṇyair avatāritēyam nānyēti
55. mānyē mahi Dēvamāmbām ! tayā dēvyā sākam̄ mahita-Chikadēvēndra-
nrīpatiś chi-
56. rān kurvvan rājyaṇ jita-sakala-sāmanta-sainitilī ! dvijān dēvān bandhūn
vividha vibudhā-
57. n samṣrita-janān paritrātum Lakshmī-patiriva babhūvāsyā jagataḥ !
taṁśachchhṛī Chikka
58. dēvān nrīpa-makuta-maṇir d Dēvamāmbōdharābdhau Vishṇōr amśēna
jātas sa jayati
59. satataiṇ rāja-kamṭhīravēṇḍrah ! yas satyē Rāma chāmbras sakala rīpu
vanō-
60. tpāṭanēyah karīmdraḥ sanmārgē pūrṇa chāmbras śubha-guṇa-nichayē
yas sva-
61. yam Yādavēṇḍrah sa jayati vidyālōlas sakalāri nrīpāla sāsanē kā-
lah ! Kalyāṇa-guṇa-suśīlah Kamṭhīrava Narasarāja bhūpālah ! rāja-
kulābdhi-
63. śāśāṅkāḥ śūrō dharaṇī varāha birudāṅkah ! rāṇasūmanī niśāṅkas-
taruṇīniva-
64. hē navīna-mīnāṅkah ! lumṭhita śātrava-mada-gaja-kamtha galad
rakta dhāra vigraha ruchi-
65. rah ! kamṭhīrava iva vilasati Kailāṭhīrava Narasarāja odayōyam ! grāmē
grāmē
66. bhūri mīshṭānna-dānam dēvasthānany utsavās tēshu nityam ! mārgē
mārgē sadva-
67. nāni prapāścha śāsatyurvvīṇ rāja-kamṭhīravēṇḍrē ! Kailāṭhīrava
kshmāpati dharmīna patnī
68. Chaṭvājamāmbēti jagat prasiddhā ! chhāyānuvrityā bhavadātmā bharttū
Rāmasya Sītēva gu-
69. nābhīrāmā ! tasyām Kailāṭhīravēṇḍrād ajani Yadupatir Dēvakī-garbha.
simdhau Śaurēh Krishṇō-
70. dharitrīm avatum iva sutah Krishnarāja Kshitīmdraḥ ! samprāptu yasya
janmōtsava pataha

III A—

71. ravād āgatād artthi-sārtthād bhītāt pratyarthi bṛīmdād adhika vijayitā Chikkadēvēmdra-
72. m āśu ! aruṇa--pāṇi talōdara rakshitair amalaśāmikha rathāṅga sarōruhaiḥ
73. api samākalanēna Ramā bhuvōr Harir madhimahī Kṛishṇa mahīpatim ānarchcha-
74. yam kulapatiṁ Chika-dēva-Rājō bhaktyā svahastā dhṛitayā nija mudrayā cha ! pau-
75. trō bhavat sa kṛipayāsyā sa ēva Kṛishṇo nāmnā gurus tam akarōt kīla Kṛishṇarājaṇ
76. alaṁkriyāṅgēshviha Rukminīyyam vaktrāṇibujē vāgiyam atra satyā śrī Kṛishṇarā-
77. jē Balabhadrayōgopyasau sphutanī ṣamsati kṛishṇa bhāvam ! gāṁbhīr-yam garimā-
78. matir mmadhur imādākshyam dayā dhīratā prāgalbhyam paṭutā pradhiāna paratā prēma-
79. prasannāgirah ! ittham yē Chika-Dēva-bhūbhuja-mahārājē mahāmīto guṇās tān sa-
80. rvvān iha Kṛishṇarāja nṛipatau sākshād avēkshāmahē ! Vṛishṇi-vamśa-sudhābhdhinduh Kṛishṇarāja
81. mahīpatih ! Vishṇur ēva svayam nōchēd Vaishṇava-śrīriyan̄ kutah ! śrī Yādavā-
82. chala patēh kula-nāyakasya Nārāyaṇasya nāvaratna-kirīṭan̄ agryam - sampatsu-
83. tasya cha tadutsava divya mūrttēs sadratna-kaṇḍhukam udāṇchita manvakārśit !
84. śrī Vēṇukaṭāchala patēh ūbhadanta chirām sauvaraṇa- patta-ghaṭitām śibikām su-
85. ramyām ! sarvōtsavāya sa-sukhāstaraṇō-pabarhām bhaktyārpayat sunah-
86. tīm kriti Kṛishṇarājah ! pāṭūlam paripālayaty ahipatau vātāśanā bhōginah
87. Śakrē sāsati nāka-lōkam amarās satrāśanām bhuīnjatē ! kshōṇīlū rakshati Kṛishṇa-Rāja
88. nṛipatau sarvvē labhantē janā mṛidvannam mṛidulāṇibaram mṛigamadām Chāmikaram
89. chāmaram ! Kamda padya ! eredarg-īvavu sura-taru sura-maṇi sura-paṣugāl ereyadargg -o-
90. ld īvaiṇ maranum maṇiyum paśuvum doreye śrī Kṛishṇa-rāja dharanī-śvaranol

91. śaraṇāgataram rakshipā birudam Śibi Kritayugakke Trētege Rāmaṇi
vara Kṛishṇam Dvāpa-
92. radoḥ dharisidan ī Kalige Kṛishṇarāja narēṇdram ! yad dānaṇi: sura-bhū-
ruhan tirayatē yach chhrīs su-
93. rādhīśvaram yatkīrtti sura niṣnugām suragurum yad buddhir itthā
kila ! yach chhauryam dvishatā-
94. m tri-ṇētra ṣayana prōdyat karālānalām sōyam satya-parakramō vijayatē
śrī Kṛishṇa Rājō-
95. nrīpah ! ittham samasta-nṛipa-ratna-kirīta-nṛityad-ājñā-naṭī ! chaṭula-
nāṭaka-sūtradhāraḥ śrī

III B--

96. Kṛishṇarāja-nṛipatis sakalāṁścha dharmmān kurvann athāchyuta
kṛipāpati-bramhaṇārtham ! Śrī-
97. nivāsa yatiṁdrasya kṛipayā paripushṭayā Śrīvaishṇava śriyā Kṛishṇa
rājendrō-
98. tīva rājate ! rāja dharmmēṇa satataṁ rāmjiyān akhilāḥ prajāḥ !
sudhāṁśuriva bhūtānām
99. śubhadīyārabhavat sadā ! yasmin rāmjayati mahīṇi dēva-dvija-bandhu-
mitravargāṇām
100. prakṛitīnām prabalam abhūt tushṭih pushṭir jayaścha dharmmaścha !
sōyam Paschima Rāmgarāja-
101. nagari simhāsanādīśvara śrī Nārāyaṇa pādapamkaja-yugī vinyasta
vishvagbharaḥ ! pratyā-
102. rtthi kshitipāla-ratna-makuṭi-nirājitāmghrischiram dēva-brāhmaṇa-raksha-
ṇāya jagatī
103. sāmrājya-dikshām vahan ! sarvāṇi dānāni sadā dvijēbhyaḥ kurvvan
mudā Kṛishṇa nṛipāla-cha-
104. mdraḥ ! tēshottamam dānam atīva lōke bhūdānam ēvēti kṛiti viditvā!
svāchārya-priya-śishyā-
105. ya sāmgādyaṇa-śālinē ! samyag āchāra nishṭhāya sātvikāya kuṭumbinē !
Simgya-
106. pperumāl nāmnē Bhāradvājāya pātrabhūtāya ! grāmam prādāt prēmṇā
bhūmīmdraḥ !
107. sarvva-sasyavat-simam ! sa-grāmō Hoysalē dēsē Hogarnnāḍu samīpataḥ
Nāgama-
108. ngala samjñasya nagarasya sthalē sthitah ! Hullēna hallī samjñoyam
Koppalu dvitiyānvitah
109. tasyaitasya chatus sīmā nirṇayādi prabōdhakam varāha mudrā-samyuk-
tam sva-ha-
110. stākshara chinhitam ! ā-chandr-ārkkasthitēḥ kartṛi tāmra sāsanam
uttamam ! dātavyam ity apra-

111. *tima Kṛishṇa Rāja mahipatiḥ* ॥ *sī Rāmāyaṇa pūrvvaka Tīrumaleyāryam kavim*
112. *saṁ-āhūya* । *adiśach chhāsana padyām virachaya palakāsu likha sukhāyēti* । *dā-*
113. *tuḥ pratigṛihitūścha sarvva dharmārttha sādhanam* । *tēnaiva vidushā-chēdam hīkhyatē tāmbra*
114. *śāsanam* ॥=॥ *svasti śrīnātha-nābhi-naṭinabhava* *vidhātūr dvitīyē parārddhēny-ādyē*
115. *Vārāha kalpe pariṇamati manōramtarē saptamasya* । *ashtā vīṁsē yugēsmiṇ Kali*
116. *saṁaya mukhē Śālivālē śakābdē bhūtē śailārṇavarttu-kshiti-parigaṇitēnar tarē varttamā-*
117. *nē varshē Viśvāvasyāyujē pakshē cha pāṁḍavē* । *paurṇamāsyām Ravēr vārē tārētr Ā*
118. *śvini samjñikē* । *vajra yōgē bhadra-nāmni karaṇē grahanē vidhōḥ* । *puṇya kāle mahī*
119. *dānam karttum prīthivīṁdra puṇgavah* । *Dvāravati nagarāgata Yādava bhūpāla puṇya phala*
120. *santānah* । *artthi-jana-kalpa sākṣī pratyartthi vraja sa-paksha parvata vajri* । *śrīmad rājādhirājah śrī*
121. *bhūpāla-paramēśvarah* ॥ *prauḍha-pratāpa-vīrō narapatir Ātrēya-gōtra-samjātah* ॥ *guṇa-siṁḍhu-*

IV 1—

122. *r Āśvalāyana sūtrī Kshatriya varaścha Riksākhī* । *Chika Dēva-Rāja pauṭrah putrah*
123. *Kamṭhīrava-kshitiṁdrasya* । *apratima-Kṛishṇa Rājah* । *śrīmān aśrānta dānasurabhū-*
124. *jah* । *Bhāradvājāy Āpastambāya Yajuśruti pravīṇāya* । *Tirunārāyaṇa Pe-*
125. *rumāl pauṭrāy Ālaghiya Siṁgiya putrāya* । *Siṁgyap Perumāl nāmnē grāmam*
126. *Hullēna halīṁ abhirāmam* । *Karadhyālli Marālikere Kalinātha purōharalu halīlir ityē.*
127. *taiḥ* । *saṁyuktam upagrāmais chaturbhīr api śasya-yuta chatus sīmam* । *nīdhyā-*
128. *dyastaka sahitam sārāmam grāma pamchakam rājā* । *pāvana tara Kāvēri kallolāspī-*
129. *la pūta sāla parite* । *Śrīraṅgapatṭanākhyē Paschima Raṅgē kshapāda puṇya kshētrē*
130. *phāṇi paribṛidha Paryānkē* । *śrī bhūmibhyām sukhēna śayitasya* । *Raṅgēśasya Ramākara īā-*

131. lita pādassa sannidhau tatprityai ! sōmōparāga kālē bhūmim pradadāmi
Vaishṇavā-
132. yēti ! prādāt Kṛishṇārppanam iti bhū dānam dātri Kṛishṇa Rājendraḥ !
itah param upa grāma
133. pradhāna grāma gōcharam ! chatus sīmā nūnayādi likhyatē dēśa
bhāshayā Hullēna
134. halli grāmada chatus sīme yelle vivara ! Karadī halli yellege mūḍalu
Damḍinaha-
135. illi yellege teñkalu ! Biñḍēna halli yellege paḍuvalu ! Narigalla torege
baḍagalu !
136. ī madhya Hullēna halli chatus sīme ! Kuradhyālli chatus sīme !
Nerllakere yellege mū-
137. ḍalu ! haraḷukere yellege teñkalu ! Hullēna halli yellege paḍuvalu Dodḍa
138. Yakkaṭi yellege baḍagalu ! Maraḷikere yelle chatus sīme ! Kallinātha
purada yellege mūḍalu
139. Hullēnahalli yellege teñkalu ! Narigalla yellege paḍuvalu ! Chikka
yañkaṭige baḍagalu ! Kallinātha pu-
140. rada chatus sīne vivara ! Mādihallige saluva Kempēgaudāna Koppalige
mūḍalu ! Haraḷakerege teñkalu !
141. Maraḷikere yellege paḍuvalu ! Mādi hallige Māraṇa koppalige baḍagalu !
Haraḷakere chatus sīme !
142. Kallanakerege mūḍalu ! Tatṭehallige saluva Chikalingana koppalige
teñkalu ! Damḍina halli yellege
143. paḍuvalu ! Karadī hallige baḍagalu ! imṭi aidu grāmakkam votṭu
chattus sīme vivaram āvu-
144. dene ! Nerllakere yellege mūḍalu ! Damḍina halli yellege tenkalu !
Biñḍēnahalli yellege paduva-
145. Iu Dodḍayakkaṭi yellege baḍagalu ! imṭi chatus sīmeg olagāgiruvī Karadī
halli Kalinātha-
146. pura ! Haraḷukere ! Maraḷikere ! Hullēna halli ! embī grāmamgal aidakkam
pratyēkam āgiy a-
147. varava[R] a chatussīmā pradēṣadāli pratishṭhāpitagal āgiruva Vāmanā
mudrāmṛkita śilegalim

IV B—

148. parivēṣṭita mādi grāmamgalge salū bhūmiyalolug umṭāda gadde
beddalu tōṭa
149. tuḍike aṇe achchukaṭtu kāḍārambha nīrārambha magga manevaṇa sunka
pommu
150. suvarṇādāya kāṇike bedige grāmādāya charādāya hōrādāya i-
151. vu muntāda ā sakala svāmyavū ī Śimgyapperumālayyage sarvvamānya-
vāgi

152. saluvudu !imdu modalu ī Hullēnahalī yemba grāmavu idar-upagrāma
153. sahitav āgi ī Simgyapperumālāyya māduva ādhi kraya dāna parivart-
tanegaļ emba
154. vyavahāra chatushṭayakkam̄ salvudu !mattam ī Hullēnahalī mumtāda
grāmōpagrāma-
155. m̄gaļa chatus simegaloļagaņa nidhi-nikshēpa-jala-pāshānākshīny-āgāmi
siddha sādhyam-
156. gaļemba ashṭa-bhōga-tēja-svāmyamgaļum ī Simgyapperumālāyyaगे
sarvvamānyavāgi
157. śāśvatavāgi āchaṁdrārkka-sthāiyāgi salvudu yemdu !Ātrēya-gōtra
śikhārā-
158. laṁkāra-kalpa-sākhīyum Āśvalāyana-sūtra sōbhāvaha suparvva-
niṇiyum ṛikṣākhā-
159. prakhyāpaka-sudhārasa-phalamum enisi prasiddhivetta Chikadēva
mahārājodeyaravara
160. paustrarum !Kaṇṭhīrava Narasarājodeyaravara suputrarum !Chalvājamām
bā garbhi-
161. mṛitāmbodhi-rākā-sudhākararum appa srīman mahārājādhirāja rāja-
paramē-
162. śvara praudha-pratāpa birudemtembara gamda dharanī-varāha birudan-
uddamda dorddam-
163. da samgrāma-Rāma lōkaika-vīra narapati mahīśūrāpratima Kṛishṇa-Rā-
jodeya-
164. ravaru barasi koṭṭa bhūdāna tāmra śāsana!ēkaiva-bhaginī lōkē sarvē-
shāmēva bhū-
165. bhujām !na-bhōjyā-na-karagrāhyā vīpradattā vasuṁdhara !dāna-pāla-
nayōr madhye
166. dānāch chhrēyōnupālanam !dānat svargam avāpnōti pālanād achyutam
padam !sva-
167. dattā dviguṇam puṇyam para-dattānupālanam !paradattāpahārēṇa
svadattam nishpha-
168. laṁ bhavēt sva-dattām para-dattām vā yōharēta vasuṁdharaṁ shashṭir-
vvarsha sahasrā-
169. ni vishṭāyām jāyatē krimih !sāmānyōyam dharma sētu nripanām kālē
kālē pā-
170. lañyō bhavadbhiḥ !sarvvān ētān bhāvinah pārthivēṁdrān bhūyo
bhūyo yāchatē Rā-
171. machamdraḥ !śrī Rāmāyaṇa-Bhārata-pārāyanavihita-vr̄ittinā kṛitinā
kavīnā Tiru-
172. maleyāchāryēnēdam tāmra śāsanam likhitam ||=||=|| śrī Kṛishṇa
rājah.

Translation

May it be prosperous. May that god ever protect the three worlds, who assumed the sportive form of the Boar, which raised up the Earth from the ocean, on the tip of whose tusk rests the tortoise, like the root bulb of the lotus, from which as a stalk, rises the serpent, from which the elephants of the eight points of the compass develop as its leaves, upon which rests Mēru as the bud, whereof the earth is the blossom, over which the sky forms a canopy resembling a swarm of bees. May the tusk of the Boar form of Vishṇu protect you, which is a stick for the umbrella, the Earth, topped by the snowy mountain as its finial.

Supreme is he, whose pastime, the erection, preservation and destruction of the universe, the sole abode of all happiness, the subduer of all evil, the only one, reposing on the leaf of the banyan—Brahma (or Vishṇu) with Lakshmī as his consort. Seeing that mankind were not distinguishable from irrational things, from the middle of the lotus navel of the beneficent Purushōttama (Vishṇu) sprang Hīranyaagarbha (Brahmā). From Prajāpati (Brahma) was born Atri and from Atri, the Moon. From the Moon sprang Budha; from Budha was born Purūrava; and from him sprang Āyu and from Āyu sprang Nahusha. From Nahusha was born Yayāti; and from Yayāti the king Yadu, whose descendants occupied the country around the city of Dvārakā.

Some born in that race came to the Karnāṭa dēśa to visit their family god Ramāraṇa, the ornament of the peak of Yadugiri. Seeing the beauty of the country, they were greatly pleased and settled in the city of Mahīśūra.

From them sprang Bettā-Chāmarāṭ, a mill for grinding the wheat, his enemies, who gained the distinguished title of Antembara-gaṇḍa. He had three sons, of whom the first was Timma Rāja mahipati and next to him was his brother Kṛiṣṇabhūpati. His younger brother was Chāma nrīpa, possessed of all good qualities, who conquered in battle Rēvaṭi-Venkāṭa, the general of Rāma-rāja.

He had four sons unequalled by others and only equalled by one another; born as aids to victory, like the embodiments of the four modes of royal policy. The eldest of them, Rājādhīrāja, according to his vow thrashed the proud lord of Kāruga-halli on the field of battle with his riding whip. Having conquered Tirumalarāja and taken Śrīraṅgapāṭṭana, he seated himself on the throne and enjoyed the dominion of the whole land. His younger brother was Beṭṭada Chāmarāja who with the fire of his valour consumed the hostile kings, and slashed numbers on the field of battle with wounds resembling the sacrificial thread. His next brother was Dēvarājēndra, whose younger brother, like Jishṇu to Vishṇu, was Channa Kāja.

To that Dēvarājēndra, rejoicing the hearts of his subjects, were born, as to Daśaratha, four sons. Doddadēvarāja was the name of the eldest of them, a very Rāma himself, whom all his brothers daily served with devotion. The second of them, like Lakshmaṇa, was Chikkadēva-Rājēndra, in thought, word and deed devoted to his elder brother. The third, second to none in good qualities, a tree of plenty

to his dependents, was Dēva-Rāja ; whom serving with pleasure of worthy deeds was his younger brother Mariya Dēva, the abode of truth.

His eldest brother Dodda-Dēva-Rāja's lawful wife was the celebrated Amṛitāmbā She, as Sītā bore Kuśha and Lava to Rāma, bore to him, Chikka Dēvēndra and Kanṭhirava-mahīpati. The elder of these, Chikka-Dēvēndra, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upēndra. By him was the Chandra-vanīsa greatly exalted, more than by Kamsārāti, Yayāti, Vikrama or any of the kings of old. To him was wedded the Lakshmī of victory, a sea of all good qualities, and he was the chosen husband of the Lakshmi of fame,—Chikka Dēvādhipa. He imitated the moon his first ancestor in putting his feet (rays) on the head of all inimical kings. Happiness increases, the mind cheers up, the knowledge expands, promises fulfil, fame spreads out, virtues increase, the whole universe befriends without any pretext and even fate will be at service if only the favour of a slight glance is extended by Chikadēva-Rāya. In the army of powerful foes the sword in king Chikka dēva's hand, cutting them down and drawing out their entrails, emulated the sports of Kṛishṇa in conquering the lord of Madhura. The story of Prīthu became obsolete, the renown of Naṭa's name vanished, Raghu's greatness disappeared ; where was Kārttavīrya's fame, and what became of king Dilīpa's glory, when king Chikkadēva was ruling the earth ?

Worthiest among women, Dēvamāmbā was this king's chief queen, holding full possession of his heart, even as Lakshmī among the beauteous wives of Rathāṅgapāṇi. The embodiment of Murāri's energy, or else of his mercy incarnate for the sake of merit in the world, none else can we consider Dēvamāmbā to be. Along with this queen, the mighty king Chikkadēvēndra long ruled the kingdom, surrounded by all the conquered kings, as if the lord of Lakshmī born for the protection of Brahmans, gods, relatives, the learned of various kinds and his dependents.

To that Chikkadēva, a head-jewel among kings was born of Dēvamāmbā, as if a portion of Vishṇu himself, the king Kanṭhiravēndra, ever supreme ; in truthfulness Rāmachandra ; in uprooting all his enemies, an elephant ; in the path of virtue a full moon ; in the multitude of his good qualities, Yādavēndra himself. Supreme is he, rejoicing in all learning, a Yama in subduing all his hostile kings, filled with all good qualities, the king Kanṭhirava Narasa-Rāja. In every village was the distribution of good food and daily festivals in their temples, in every road were there groves and water-sheds, while the king Kanṭhiravēndra ruled the earth.

The lawful wife of king Kanṭhirava was Chalvājamāmbā, celebrated throughout the world, noted for devotion to her husband's very shadow, even as Sītā to Rāma's. By her to king Kanṭhiravēndra was born, as Kṛishṇa the Yadupati by Dēvaki, for the protection of the world, a son, king Kṛishṇa Rāja. When the great drum announced his birth, from the flight of the enemies who were approaching and the crowds who assembled to receive gifts, Chikka Dēvēndra acquired a higher triumph. In the pink palm of his hand were the signs of the Chakra, the Sankha and the lotus

while Rāmā and Bhū are around him, whence we know that king Kṛiṣṇa is Hari himself. That same god Kṛiṣṇa, whom Chikkadēva Rājī, the head of the family worshipped with inward devotion and also through the signet which he wore upon his finger, was of his own kindness born as his grand-son, and therefore did he justly receive the name of Kṛiṣṇa Rāja. Rukmini being the ornament of his limbs, Satya the speech of his lips, and Balabhadra his companion, Kṛiṣṇa-Rāja shows evident proof that he is Kṛiṣṇa himself. Nobility, respect, wisdom, gentleness, skill, kindness, firmness, majesty, generosity, affection, pleasant speech,—all these qualities which distinguished the great king Chikka-Dēva we clearly see present in the king Kṛiṣṇa Rāja. If the moon to the milk ocean, the Vṛiṣṇi-Vāṁśa, king Kṛiṣṇa-Rāja, were not Vishṇu himself, whence would be the Śrī or prosperity of the Vaishṇavas? For the lord of the Yādava mountain, the protector of his race, he caused to be made a crown set with the nine jems and for Saṁpatkumāra, his processional image, he caused to be made a jewelled coat. For the god Venkaṭāchalapati, Kṛiṣṇarāja offered with great devotion a handsome palanquin beautifully decorated with ivory and covered with gold plates and furnished with pillows for all the enjoyments.

Ādiśeṣha protects Pātāla yet the bhōgis feed only on wind, Indra rules over Nākalōka yet the gods eat only the rice of offerings; but Kṛiṣṇa-Rāja supports the earth and all his subjects receive good food, handsome raiment, perfumes, golden ornaments and chāmaras. The Kalpavriksha, Cintāmaṇi and Kāmadhenu bestow on those who ask but he bestows on those who ask not: how then that tree, jewel or cow can be compared with king Kṛiṣṇa Rāja? The title of the protector of the fugitives was borne by Śibi in Kṛitayuga, by Rāma in Trēta, by Kṛiṣṇa in Dvāpara and in this Kaliyuga by the king Kṛiṣṇa Rāja. His Liberality puts to shame the Kalpavriksha as does his wealth the lord of the gods (Indra), his fame the river of the gods (Gangā) his great wisdom the preceptor of the gods (Bṛihaspati), his valour the flames of Śiva's central eye: thus supreme in true greatness is the king Kṛiṣṇa Rāja. Thus the king Kṛiṣṇa Rāja, a stage-manager directing the movements of the dancer, his command which paces about on the jewelled crowns of all kings, made all kinds of meritorious deeds in order to gain the favour of god Achyuta. By the abounding favour of Śrinivāsa Yatīndra, greatly does Kṛiṣṇarājendra shine in Śrīvaishṇava Śrī (or prosperity). He governs all his subjects virtuously, as the moon over the elements, always doing good to them. While he governs the earth the hosts of gods, Brahmans, dependants, friends and subjects have (respectively) satisfaction, plenty, success and merit. Sovereign of the throne of the royal city of Paschima-Rāngā, his mind placed at the lotus-feet of Nārāyaṇa, his feet illuminated with the jewelled crowns of prostrate kings, for the protection of gods and Brahmans does he carry on the Government of the world. The king Kṛiṣṇa made all kinds of grants to the Brahmans and having heard that only the grant of land is the best among them in the world he granted the village to Siṅgyapperumāl, beloved disciple of his preceptor, perfect in all the

rites, devoted to the right customs, sincere, a man of family and of Bhāradvāja (gōtra), deserving of favour.

That in the Hoysala country, near Hogar nādu and in the area belonging to the city by name Nāgamangala is the fertile village named Hullēnahalli, also called Koppalu. The unequalled Kṛishṇa Rāja, having resolved that after the boundaries of the village are set forth on a copper śāsana of good quality, sealed with the boar signet and signed with his own hand, in order that they might be maintained as long as sun and moon endure, it should be granted; sent for the poet Rāmāyana Tirumaleyārya, and directed him to compose and write out on the plates the śāsana poems in the manner agreeable to both donor and donees, a record of all merit (to the one) and property (to the other).

And by that scholar was this tāmra śāsana written.

Be it well—In the second parārdha of Brahma born from the lotus navel of the lord of Śrī, in the first Vārāha kalpa, the seventh manvantara, and the twenty-eighth yuga, in the beginning of the Kali age, the year of the Śālivāhana era reckoned as śaila arṇava ṛtu and kshiti (=1647) being past; in the current year Viśvāvasu in the bright half of Āśvayuja on full-moon day, Sunday, in conjunction with Aśvini nakshatra at the vajra-yoga and Bhadra-Kāraṇa: at the time of the moon's eclipse on this auspicious day, excellent among kings made the grant of land.

The embodiment of the fruit of the merit of the Yādava kings who came from the city of Dvārāvati, a Kalpa-Vṛiksha to his dependants, Indra in cutting off with his thunder-bolt the wings of the mountains: his enemies, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, king of men, descended in the Ātrēya gōtra, an ocean of virtue, of the Āśvalāyana sūtra, chief of the Kshatriyas, and of the Rik sākha, the grand son of Chikka Dēva Rāja, and son of the great king Kanṭhīrava, the unequalled Kṛishṇa Rāja, the most honourable, a Kalpavṛiksha in continual gifts—to Singyapperumāl of Bhāradvāja (gōtra) and Āpastāmba (sūtra), professor of the Yajurvēda, grandson of Tirunārāyaṇa Perumāl and son of Alaghiya singi—the beautiful village of Hullēnahalli, together with its four hamlets Karadhyālli, Maralikere, Kalinātha and Purōharalu-halli all fertile together with the eight rights like the hidden treasure, etc., and the gardens within the four boundaries, the king (granted) in the fort of Śrirangapattāna whose walls are purified by the washing of the waves of the holy Kāvēri, in Paschimaraṅga and Gautama Kshētra, in the presence of the feet of Raṅgēśa (Vishṇu) reposing in happiness with Śrī and Bhūmi on his couch the serpent Ādiśēsha, in order to please him at the auspicious Sōmōparāga “I grant the land to the Vaishnava” thus the donor Kṛishṇa Rājendra granted the land so that it may be an acceptable offering to Kṛishṇa.

Here onwards the four boundaries of the main village and its hamlets are written in the dialect of the country :

The details of the four boundaries of the village Hullēnahallī:—to the east the boundary of Karādi hallī; to the south the boundary of Dāṇḍina hallī; to the west the boundary of Biṇḍēna hallī; to the north the boundary of Narigal streamlet: within these four boundaries is Hullēnahallī.

The boundaries of Karadyahallī: to the east the boundary of Nerlekere; to the south the boundary of Haralukere; to the west the boundary of Hullēnahallī; to the north the boundary of Doddayakkatī.

The four boundaries of the village Marālikere: to the east the boundary of Kallināthapura; to the south the boundary of Hullēnahallī; to the west the boundary of Narigal; to the north Chikkayakkatī.

The details of the four boundaries of Kallināthapura: to the east of Kempegaudana koppalu, a hamlet of Mādihallī; to the south of Haralakere, to the west the boundary of Marālikere; to the north of Mādihallī and Māranakoppalu.

The four boundaries of Haralakere: to the east of Kallanakere; to the south of Chikkalingana koppalu, a hamlet of Taṭṭēhallī, to the west the boundary of Dāṇḍinaballī, to the north of Karādi hallī—(total) 5.

The details of the four boundaries of all these five villages together are thus: to the east of the boundary of Nerlakere; to the south the boundary of Dāṇḍinaballī; to the west the boundary of Biṇḍēnahallī and to the north the boundary of Doddayakkatī.

Within these four boundaries the five villages Karādihallī, Kallināthapura, Haralukere, Marālikere and Hullēnahallī have been separately demarcated by setting up the stones marked with Vāmanamudras at the four boundaries of each. Of the lands belonging to these villages the wet lands, dry lands, gardens, fruit store-houses tank bunds, proper boundaries (achhukaṭṭu) dry cultivation, wet cultivation, loom tax, house tax, customs, tobacco tax, income in gold, presentations, bēḍige, income from the villages, income from pasture grounds (charādāya) hōrādāya, etc., belong to Singyapperumālayya, exempt from all taxes whatsoever. From today onwards the four kinds of transactions, viz., pledge, sale, grant and exchange that Singyapperumālayya may enter upon regarding this village Hullēnahallī and its hamlets are valid and the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Hullēnahallī and hamlets belong to Singyapperumālayya free of all taxes, permanently for as long as the moon and sun endure.

Thus the grandson of Chikkadēva-Rāya famous as an ornamental Kalpavriksha over the peak of Ātrēya gōtra, a decorative Chintāmaṇi (jewel of the gods) of Āśvalāyana śūtra, and the fruit nectar in the Rik-sākha; good son of king Kanṭhirava-narasa-Rājodeyar, a full-moon born in the milky ocean—the womb of Chalvājamāmbā, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, champion over those who claim to have titles, having the title of

dharāvīvarāha, powerful armed, a Rāma in battle, a sole hero in the world, king of men, mighty on earth, the unequalled Kṛishṇa Rāja got this copper sāsana of the grant of land written.

To all the kings there is but one sister, *viz.*, lands given to Brahmans. They should be neither enjoyed nor taxed. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings and should be protected by you from time to time : Rāmachandra repeatedly begs this of all future kings.

By the constant reader of the Rāmāyaṇa and Bhārata, the poet Tirumale-yāchārya, was this copper sāsana written.

(Signature) Sri Kṛishṇa Rājaḥ

Note

This record now in possession of Sri H. P. N. Iyengar of Mēlukōṭe consists of five plates each measuring $15\frac{1}{2}'' \times 10''$. The top of the plates have been cut into the shape of an arch, at the extreme edge of which are made holes to receive the ring. The thin ring securing the plates is riveted. A bell-shaped seal, at the outer edge of which are the figure of a standing boar facing west with the sun and the moon above has also been secured into the ring. Though the figures are in bold relief, they lack proportion and are of a rough make. The first plate contains writing only on the inner side while the last has no writing at all. The plates are fairly thick and the edges of the faces containing writing are slightly raised to protect the characters. The characters, though not deeply cut are well preserved.

The record is written in the beautiful Kannada script of the 18th century while the language is mostly sanskrit except for the boundary details and a few verses in praise of Chikkadēvarāja and Kṛishṇarāja. Not much peculiarity is noticed in the paleography, but \mathfrak{P} has a stroke below, \mathfrak{Q} has completely taken the modern form, Repha is still written on the right hand top corner of the letter and \mathfrak{w} and \mathfrak{z} retain their old forms.

The plates are issued by Kṛishṇarāja Wodeyar I of the Mysore dynasty, recording the grant of a village Hullēnahalli, along with four hamlets Karadihalli, Maralikere, Kalināthapura and Harałukere, all in the Nāga-nāngala sthalā of the Hoysaladēśa. to one Śimgyapperumāl, son of Alaghiyasiṅghiya. The date of the grant corresponds to Sunday the 10th October 1725 A. D. Though a long record of the reign, no new light is thrown by this on our present knowledge of the dynasty. The genealogical portions are almost similar to those given in the other inscriptions belonging to the same reign as Nanjangud 295, Śrirangapatna 64 and 100, and

T. Narasipur 61. The Kannada verse in praise of Caikkadēvarja ಬರಗುಂ ಸಂತನಮಣಿಗು, etc., is from Apratimavīracharita (iii 46), an Alāñkāra work by Tirumalārya, the minister of Chikkadēvarāja. The other verses seem to be independent compositions of the author. The stanza ಏರವ್ಯಾವಾಸ ಸುರತ್ರ ಸುರಮಾಸ, etc., occurs in Śrīraṅgapaṭṇa 64 also.

The composer of the present grant is Tirumaleyārya. He is reader of Bhārata and Rāmāyaṇa by profession, and is often called Rāmāyaṇam Tirumaleyārya. He is a prominent literary figure of Chikkadēvarāja's court and continued to enjoy patronage during the reigns of Kāntihīrava Narasarāja and Krishnarāja. This Tirumaleyārya of the Kauṇḍinya gōtra is evidently different from Tirumalārya the author of Chikkadēvarāja vijaya, Apratimavīracharita, etc., minister of Chikkadēvarāja Wodeyar.

Tirumaleyārya has also composed Dēvanagara copper plate grant of 1674, Kalale copper plate charter of 1716, Tonḍanūr copper plate grant of 1722 and Kanchinattha copper plate grant of 1724. The present one of 1725 is the latest of the records composed by him so far noticed.

Though no literary work of this scholar is known, several of his copper plate grants are in a fine kāvya style—beautiful poetical pieces of a high order by themselves. ‘Indeed so melodious are the poetical passages of Rāmāyaṇam Tirumaleyārya, that Singarārya quotes from them in his Mitravindāgovindaṁ—a dramatic piece of the same age, the first of its kind in Kannada.’

(For details of life and achievements of Rāmāyaṇam Tirumaleyārya see Hayavadana Rao: History of Mysore, Vol. I, p. 449-50, Vol. II, p. 31, 32-33, 35-36.)

TUMKUR DISTRICT

44

At Sibi, Sira Taluk, on the brass covering of the *addes* of the pīṭha used for the processional images in the Narasimha temple.

ಸೀರಾ ತಾಲ್ಲೂಕು ಸೀರಿಯಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರ ತೀರದ ಅಡ್ಡಗಳಿಗೆ ಮುಚ್ಚರುವ ಈತ್ತಾಳಿ ತಗಡುಗಳ ಮೇರ.

ಒಂದನೆಯ ಅಡ್ಡಯಮೇಲಿ—

1. ಶ್ರೀ ಶ್ರೀ ನರಸುಂಹ ನಾಮಾವಿಯವರ ಪಾದಕ್ಕೆ

ಎರಡನೆಯ ಅಡ್ಡಯಮೇಲಿ—

2. ಸರ್ವಜಿತು ಸಂಪತ್ತಿರದ ಮಾಫ ತು ಇ ಗುರುವಾರದಲ್ಲು

3. ಹರಿ ಪೂಜರಿಗಳ ರಾವೇ॥ ಶ್ರೀ

Transliteration

On the first adde

Sri Sibi Narasumhma svamiyavara padakke

On the second adde

2. Sarvajitu sañivatsarada Māgha śu 1 Guruvāradallu
3. hale mājarigala śāve || śrī

Translation

On Thursday the first of the bright half of Māgha in the year Sarvajitu, old Mājaris (offered) service to the feet of the god Narasimha svāmi at Śibi.

Note

The record is on the brass covering of the two *addes* (bamboo poles) used for taking out the god in procession. It states that the old Mājaris offered the poles for the service of god Narasimha. The exact meaning of the word Mājari is not known. The details of the date are given only in cyclic era. No Saka date is given. Since the record appears to belong to about the 19th century A. D. on paleographical grounds the given date may correspond to Thursday the 17th February 1828 A.D.

45

At Śibi, Sira Taluk, on the brass covering of the dhvajastambha in front of the Narasimha temple.

ಅದೇ ಸೇಬಿಯಲ್ಲಿ ನರಸಿಂಹನ್ನಾವಿ ದೇವಸ್ಥಾನದ ಮುಂದಿರುವ ಧ್ವಜಸ್ತಂಭಕ್ಕೆ ಹಾಕಿರುವ ಕತ್ತಾಡಿ ತೆಗಡಿನ ಮೇಲೆ.

1. ಶುಭಕೃತು ನಂ। ರದ ಪಾಗ ಶುಭ ಇಲ್ಲಾ ಶ್ರೀ ಶ್ರೀ
2. ನರಶಿಂಹನ್ನಾಮಿ ಪಾದಕ್ಕೆ ಕಾಂಟಗೌಡನ ಹಳಿ ರಂ
3. ಗೆ ಗಾಡನ ಕುವಾರ ಪುಗ್ರೆಗೌಡನು ವಪ್ಪಿಸಿದ ಧ್ವಜ ಸ್ತಂಭ
4. ಯೀ ನಗ ಪಾಡಿದಂತು ವರು ಗೊಲ್ಲಹಳಿ ಕಂಟಗಾರ ನರಸಪ್ಪನ
5. ಕುವಾರ ಪುಗ್ರೆಯ್ಯನು ಪಾಡಿದ ಧ್ವಜಸ್ತಂಭ॥

Transliteration

1. Subhakṛitu sañ! rada Māga śuda 13 llu śrī Śibi
2. Naraśinhma svāmi pādakke Kunṭagaudana halī Raṇ-
3. ge gaudana Kumāra Vugre gaudanu vappisida dhvaja stāmbha
4. yi naga māḍidamittavaru Gollahalī kānchugāra Narasappana
5. kumāra Vugraiyyanu māḍida dhvaja stāmbha !!

Translation

On the thirteenth day of the bright half of Māgha in the year Subhakṛitu, Vugregauḍa, son of Raṇe gauḍa of Kunṭagaudana halī offered the dhvajastambha to the feet of the god Narasiṁhasvāmi of Śibi. Vugrayya, son of Kanchugāra Narasappa of Gollahalī made this.

Note

The record is engraved on the brass covering on the dhvajasthambha set up in front of the Narasimha temple at Sibi and states that dhvajasthambha on which it is engraved was offered to the god by Vugregauda, son of Rangegauda of Kunṭagaudana haṭhi, a devotee of the god. The post is stated to have been made by Vugrayya, son of Narasappa, a copper smith. Regarding the date, it has not been mentioned in the Śaka era. Since the record appears to belong to about the 18th century A. D. paleographically, the given date might correspond to Sunday the 2nd February 1783 A.D.

46

At Sibi, Sira Taluk, on a large bell in the mukhamantapa of the Narasimha temple.

ಅದೇ ಶಿಬಿ ನರಸಿಂಹನಾಮಾಲ್ಯಾ ದೇವಾಲಯದ ಮುಖಮಂಟಪದಲ್ಲಿ ಇರುವ ಹೊಡ್ಡ ಗಂಟೆಯ ಮೇಲೆ.

1. ಸ್ವಾಸ್ತಿ ಶ್ರೀವಿಜಯಾ ಬ್ರಹ್ಮದಯ ಶ್ರಾಲಾಹನ ಶಕವ
2. ರುಶಾ ೧೬೪೩ ನೇಯ ವಿಕ್ರಮಾಂತಿಮ ಸಾಮ್ರಾಜ್ಯ ಸಂವಿಶ್ವರದ ಕಾಶ್ತಿಕ ಶು
3. ೧೦ ಲಕ್ಷ ಬಿಳಿಬೆಡ . ಯಿಸರು ಅಣಬೆನಾಗಪತ್ರ ಶಕೀ
4. ಭೋಸವಯಿವರ ಕೊಮೊರ ಯಲ್ಲಿಪದೆ ಲೊಕ್ಕಪ ಯಿವರ ಕುಮಾ
5. ರು ಭೋಸವ ನಾಗಪನಾರಣಪ್ಪನು ಶ್ರೀಮಾರಡಿ ಬಸವೇಶ್ವರ
6. ಗೆ ಮಾಡಿದ ಭಕ್ತಿ || ಸ ೩೦

Transliteration

1. svasti śrī vijayābdu-laya Syālivāhana śaka va-
2. ruśā 1683 neya Vikramanāma saṃvatsarada Kārttika śu
3. 10 lū Bili beda . yisaru Anabe Nāgapaya kati--
4. Bhōsava yivara koīnāra Yallapade Lokkapa yivara kumā-
5. ru Bhōsava-Nāgapa-Nāraṇappanu śrī Maradi Basavēśvara-
6. ge māḍida bhakti || sa 30

Note

On the large bell in the Narasimha temple there are three inscriptions of which only the present one has been noticed in M. A. R. 1945. as No. 26. From this record it is clear that the bell was originally granted by Bhōsava Nāgapa Nāraṇappa to the god Basavēśvara in the saka year 1683 corresponding to 1760 A. D. But the place, where the Basavēśvara temple was, has not been mentioned in the record. Since it has been stated that the temple was of Maradi Basavēśvara it is possible that the temple might have been situated on some hill.

It has been stated in the record that the bell weighs thirty seers.

Twenty-five years later the bell was granted to the temple of god Narasimha at Sibi by one Krishṇappa (see the next inscription.)

Second inscription on the same bell in the Narasimha temple at Sibi.

శ్రీబినరసింహాము దేవావేయద ముఖమంణపదల్లోరువ అదే దొడ్డ గంజెయ మేలరువ ఎరడనెయ శాసన.

1. శుభమాన్తు న్యూస్తి శ్రీవిజయ శ్యాలవాకన తక వరుషె १२०८ నే
2. పరాభవ నామ సంవత్సరద త్రావణ లు ఆ గురువార శ్రీ శ్రీబినరసింహ
3. న్యామి దేవస్థానస్కే వంగిపురద కరియప్పనవర పణత్రరాద తంమంణన
4. వర పుత్ర లకుమంమనవర కుమార కృష్ణప్పనవర భక్తి సేర్పు ఇం వంచాలద చేం
5. గంజొర నంజ్యేయ కెత్తెద బరకో

Transliteration

1. Šubham astu svasti śrī vijaya Śālivāhana śaka varusha 1708 nē
2. Parābhava nāma sañivatsarada Śrāvanya ū 5 ḡ Guruvāra Śrī sibi
Narasimhālāma
3. svāmi dēvasthānakke Vamgipurada Hariyappanavara Paütrar āda
Taimimamāṇana-
4. vara putra Lakumāmānanavara kumāra Krishnappanavara bhakti sēru
30 Panchālāda Bem—
5. galūra Naujaiya kettida baraha !!

Translation

May there be good fortune. Be it well. In the 1708th victorious Śālivāhana era, the year Parābhava on Thursday the 5th of the bright half of Śrāvanya, Krishnappa, son of Taimimamāṇana and Lakumāmāna and grandson of Hariyappa of Vangipura did service (by granting the bell) to the temple of god Narasimhasvāmī. (weight) 30 seers. The writing engraved by Nanjayya of Bengalūr belonging to the Pāñchāla family.

Note

This is the second inscription on the same bell. It records that the bell was granted to the god Narasimha at Sibi by one Krishnappa. Nothing has been mentioned as to how Krishnappa got the possession of the bell which had been granted to the god Basavēśvara.

The record was engraved by Nanjayya a goldsmith at Bengaluru. The details of the date, viz., 1708 Parābhava sam. Śrāvanya ū 5 Guruvāra correspond to 30th July 1786 a Sunday and not Thursday as stated in the record.

Third inscription on the same bell in the Narasimha temple at Sibi.

శ్రీ నరసింహా కెచ్చెరి కృష్ణప్పనవర శేవె

1. శ్రీ నరసింహా కెచ్చెరి కృష్ణప్పనవర శేవె

Transliteration

Srī Narasimhmā Kacherri Kṛishṇappa navara sēve

Note

This short record on the same bell states that the bell was offered by Kacherri Krishṇappa. This Krishṇappa might be the same person mentioned in the previous record. If so the purpose of this third record is not clear.

49

At Sibi, Sira Taluk, on another bell at the same Narasiṁha temple.

ಅದೇ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಾಲಯದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಗಂಟೆಯ ಮೇಲೆ.

- 1 ಕಾಲಿವಾಹನ ತಕ ಇಂಗಿನ ಸಂದ ವರ್ತೆವಾನಕ್ಕೆ ಸರಿಯಾದ
- 2 ಶುಕ್ಲನಾಮ ಸಂಪತ್ತಿರದ ಪೂಷ್ಟಿ ಬಿಂಭೂ ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯ
- 3 ಪರ ಪಾದಸೇವಕನಾದ ಖಾನ ಚಮನ್ ನರಸ್ಯಿಯನ ಪುಕ್ತಿಭು ಖಾನ ಮುಳ್ಳ
- 4 ತ್ರಿನ ದಬೇದಾರ ರಂಗ್ಯಾಯ ಇ ಸೇವೆಗಾರ ಸೀಬಯ್ಯ ಇ ಕೃಷ್ಣಾಯ ಇ ಯೀ ಇ ಜ
- 5 ನಗಳು ಸೀಬಿ ರಂಗಸ್ವಾಮಿಗೆ ಘಂಟೆಮಾಡಿ ವರ್ಷಾಸಿದ ಸೇವಾರ್ಥ

Transliteration

- 1 Sālivāhana śaka 1791 ne samāda vartamānakke sariyāda
- 2 Sukla-nāma samvatsarada Māgha ba 1 llū ālida mahāsvāmiya-
- 3 vara pāda sēvakanāda khāsa chāman Narasaiyana makkalu khāsa muļa-
- 4 ttina dapēdāra Raṅgaiya 1 Sērvēgāra Sibayya 1 Kṛishnaiya 1 yī 3 ja-
- 5 nagalu Sibi Raṅgasvāmige għalippe mādi vappisida sēvārta

Note

Another large bell at the same temple has the present record which registers the grant of the bell to the god Rangasvāmi (same as Narasiṁha) at Sibi by the three sons of Narasaiya namely Dafedar Rangaiyya, sērvēgāra Sibayya and Krishnayya. Narasayya is stated to have been the khāsa chāman or the personal attendant to the Mysore king Krishnarāja Wodeyer III.

The details of the date, *viz.*, is 1791 Sukla saun. Māgha ba 1 correspond to Thursday the 10th February 1870 A.D.

50

Copper-plate grant of the Vijayanagar king Achyuta Rāya purchased from Srī M. Krishnachar, Mysore.

Three plates with ring and boar seal

Size : 11" x 7 $\frac{1}{2}$ " x $\frac{1}{2}$ "

ಮೈಸೂರಿನಲ್ಲಿ ವಾಸವಾಗಿರುವ ಶ್ರೀ ಎಂ. ಕೃಷ್ಣಾಚಾರ್ಯರಿಂದ ಕೊಂಡುಕೊಂಡ ಏಜಯನಗೆರದ ಅಷ್ಟುತರಾಯನ ತಾಮ್ರಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು, ಉಂಗುರ, ವರಾಹಮುದ್ರೆ, ನಂದಿನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ: 11" x 7½" x 1½"

ಒಂದನೇಯ ಹಲಗೆ ಹಿಂಭಾಗ

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈರೋ
- 2 ಕೃ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇರ್ಲೇಲಾ ವರಹಸ್ಯ ದಂಘಾತ್ರದಂಡಃ ಸಪಾತುವಃ | ಹೇವಾದಿ
- 3 ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ರ ಶ್ರಯಂಧಧಾ | ಕಲಾಜಾಯಾಸ್ತ ತದಾಷ್ಮ ಪ್ರಶ್ನಹತಿಮಿರಾಪಹಂ ಯಾದ್ಯ ಜೋ
- 4 ಪ್ಯಾಜೋಧ್ಯಾತಂ ಹರಿಣಾಪಿಚಪ್ರಾಣತೇ | ಅಸ್ತಿಕ್ಷೀರಮುಯಾದ್ಯೇಷ್ಮುರ್ಧ್ಯಮಾನಾನ್ಯಹಾಂ ಬುಧೇಃ ನವನೀ
- 5 ತಮಿವ್ರಾಧ್ಯಾತಮಪನೀತ ತಮೋಮಹಃ | ತನ್ಯಾಸೀ ತ್ತನಯಸ್ತಪೋ ಭರತುಲ್ಯೇರನ್ಯಾರ್ಥ ನಾಮಾಂಬುಧ್ಯೇಃ ಪು
- 6 ಜ್ಯೋರಸ್ಯ ಪ್ರರೂರಹಾ ಭುಜಬಲ್ಯೇರಾಯಾಮುಕ್ತಿರ್ಪೋಂ ನಿಷ್ಫಾತಃ | ತನ್ಯಾಯ ಸರ್ಹಮಜೋನ್ಯ ತನ ವೆರುಜೋಯಾದ್ಯೇ
- 7 ಯಯಾತ್ರೇಕ್ತತಾ ಖಾತಸ್ತಸ್ಯತು ತುರ್ವಸುಸಿಭಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂತೇ ದೇವಕೀ ಜಾ
- 8 ನಿ ದಿದೀಂಬೇ ಅಂಮಧಾಪತೇಃ | ಯತ್ಸ್ವಿತ್ಯಾತುಲುಪೇಂದ್ರೇಷ್ಣ ಯದೋಃ ಕೃಷ್ಣ ಇವಾನ್ಯಯೇ | ತತೋಽಭಾದ್ಯ ಕೃಮಾ
- 9 ಮಾಜಾನಿರೀಶ್ವಾತಿರಪಾಲಕಃ | ಅತ್ಯಾಸಮಗುಣೋತ್ತಂಸಮೌಲರತ್ವಂ ಮಹಿಂಭುಜಾಂ!ಸರಸಾದುದ
- 10 ಭಾತನ್ಯಾಸರಸಾವನಿಪಾಲಕಃ | ದೇವಕೀಂದನಾತ್ಯಾಮೋ ದೇವಕೀನಂದನಾದಿವ | ಏಬಿ
- 11 ಧ ಸುಕೃತೋದ್ವಾಮೇ ರಾಮೇಶ್ವರ ಪ್ರಮಾಣೇಮುಹುಮುರ್ದಿತ ಹೃದಯನಾಷನೇ ಷ್ವಧತ್ತ | ಯಥಾವಿಧಿ
- 12 ಬುಧ ಪರಿಪ್ರೇತೋ ನಾನಾ ದಾನಾಸಿಯೋ ಭುವಿ ಜೋಡಿತ ಶ್ರಿಭುವನ ಜನೋದ್ಗೀತಂ | ಖಾತಂ ಯತಃಪುನ
- 13 ರುಕ್ತಯಾನ್ | ಕಾವೇರೀಮಾತು ಬಧ್ಯ ಬಹು ಜಲ ಜಲಯುತಾಂ ಯೋವಿಲಂಷ್ಯೇವ ತತ್ತೋಂ ಜೀವಗಾರ್ಹಕಂ |
- 14 ಗಹಿತಾಂ ಸಮಿತಿ ಧುಜಬರೋ ತಂಚರಾಜ್ಯಂ ತದೀಯಂ | ಕೃತ್ಯಾ ಶ್ರೀರಂಗಪೂರ್ವಂ ತದಂ ನಿಜವ
- 15 ನೇ ಪಟಣ ಯೋಬಭಾಸೆ ಕೇತ್ತಿಸ್ತಂಭಾಂ ನಿಖಾಯ ಶ್ರಿಭುವನ ಭವನಃ ಸೂರ್ಯಮಾನಾಪದಾನಃ | ಜೀರಂ
- 16 ಚೋಲಂಚ ಪಾಂಡ್ಯಂ ತದಂ ಚ ವಾಧುರಾವಲ್ಪಭಂ ವಾನಭೂಪಂ | ವೀರ್ಯೋದಗ್ರಂ ತುರ್ಯಂ ಗಜವತ ನೃಪತಂ
- 17 ಚಾಣಿ ಜತ್ವಾತದನಾಂ | ಆ ಗಂಗಾಶೀರಲಂಕಾಪ್ರಧಮ ಜರಮ ಭೂಧೃತಿಜಾಂತಂ ನಿತಾಂತಾ ಬಾಯತ
- 18 ಕ್ಷೋಣೇ ಪತ್ರನಾಂ ಸ್ವಜಮಿವ ಶಿರಸಾಶಾಸನಂ ಯೋವ್ಯತಾನೀತ್ | ತಪ್ಯಾಜೀ ನಾಗರಾದೇವ್ಯೇ ಕಾನ
- 19 ಲಾಂ ಶ್ರೀ ಸಮಿತ್ರಯೋ | ದೇವ್ಯೇರಿವ ನೃಸಂಹೇಂದ್ರ ತನ್ಯಾತ್ಮಾಷ್ಟಿರಥಾದಿವ | ವೀರಾಧಿನಯನ್ ರಾಮು ಲ

- 20 ಕ್ಷುಜಾಪಿವನೆಂದನೇ| ಹಾತೋ ವೀರನ್ನಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣ ರಾಯ ಮಹಿಷತಿ| ವೀರಶ್ರೀನಾರಸಿಂಹನವಿಜ
 21 ಯ ನಗರೇ ರತ್ನಸಿಂಹಾಸನನ್ಹ ಶ್ರೀತ್ಯಾಂನಿತಾನಿರಾಯನಗನಳನಹಿಪಾನಪ್ಯವನಾಯಮಧಾ
 22 ನಾಯನೇ! ಅ ಸೈತೋರಾಸುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೀರಮಾಚೋದಯಾದ್ರೀರಾಪಶ್ಚಾದ್ಯ
 ಚಲಾಂತದಬಿ
 23 ಲ ಹೃದಯ ಮಾಪಜ್ಯಂ [ರಾಜ್ಯಾಂ*] ತಿಳಾಸ| ನಾನಾದಾನಾನ್ಯಕಾಂತೀಕನಕ ಸದಶ್ಯಯ ಶ್ರೀ
 ವಿರಿಪಾಣಿಕ್ಷಯೇವ
 24 ನಾಯನೇ ಶ್ರೀಕಾಲಹಸ್ತೀ ಶಿತುರಖನಗರೇ ವೇಂಕಟಾದ್ವಿಚಕಾಂಭ್ಯಾ| ಶ್ರೀಶ್ರೀಲೇ ಶ್ರೀಜಾಶ್ರೀಮ
 25 ಹತ ಹರಿಹರೇ ಹೊಬಲೇ ಸಂಗದೇಷ ಶ್ರೀರಂಗೇ ಕುಂಭಫೋಣೇ ಹತತಮುನಿ ಮಹಾ
 ನಂಡಿತೋರ್ವೇನಿ
 26 ವಿತ್ತೋ| ಗೋಕರ್ಣೇ ರಾಮನೇತೋ ಜಗತ್ತಿತದಿತರೇಷ್ಯಪ್ಯತೇಚೇ ಪುಣಿಸ್ಯಾನೇಪ್ಯಾಲಧಿನಾನಾ ವಿ
 27 ಧ ಬಹಲ ಮಹಾದಾನವಾರಿ ಪ್ರವಾಹ್ಯಃ| ಯಸ್ಯೋದಂ ಜತುರಂಗ ಪ್ರಕರಬರರಃ ಶುಪ್ಯದಂಭೋಽಧಿ
 28 ಮಷ್ಣಕ್ಷಾತ್ರಭೃತ್ಯಕ್ಷಚ್ಯಂದೋಽಧ್ಯತ್ತರ ಕುಲಶಿಥರೋತ್ತಂತಾ ಕಾಂರಿತಾ ಪಂರಿತಾಭೋತ್ತಾ| ಬ್ರಹ್ಮಾಂದಂ
 ವಿತ್ಯಾ ಚ
 29 ಕ್ರಂ ಘಟಮುದಿತ ಮಹಾಭೂತಕಂ ರತ್ನಧೀನುಂ ನಂಪಾತ್ತಂಬೋಽಧಿಂಚ ಕಲ್ಯಾಂಚಿರುಹಲತಿಕೆ ಕಾಂ
 30 ಜನಂ ಕಾಮಧೀನುಃ| ಸ್ವಣಿಕ್ಷಾತ್ರಭೋಹಿರಣ್ಯಾತ್ತರ ರಥಮಹಿ ತುಲಾಷ್ಣಾಪ್ರಗೋಽನಹಸ್ತಂ ಹೇಮಾತ್ರ
 31 ಹೇಮಗಭ್ರಂ ಈನಕರಿರಧಾ ಪಂಜರಾಂಗಲ್ಯತಾನೀತ್ತ| ರಾಜ್ಯಂ ಪ್ರಶಾಸ್ಯನಿವಿಷಭ್ರಂ ರಾ

ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

- 32 ಜ್ಯೇಂದ್ರಂ ದ್ಯಾಮಿವ ಶಾಸಿತುಂ| ತಸ್ಯಂಗುಣೇನ ಷಿಷ್ಯಾತೇ ಕ್ಷತೀರಂದ್ರೇ ದಿವಂಗತೇ| ತತೋಪಾವಯಿ
 33 ವೀರ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹಿಷತೇಃ| ಬಿಭರ್ತಮಣಕೇಯಾಂರಂ ನಿರ್ವಿಶೇಷಂ ಮಹಿಭುಜೇ
 ಶೀತ್ಯಾಂಯನ್ಯೇ ಸಮಂತತಃ
 34 ಪ್ರಸ್ಯತಯಾ ವಿಶ್ವಂ ರುಜ್ಯೇಕ್ಷಂ ವ್ರಜೇದಿತ್ಯಾತಂಕ್ಯ ಪುರಾಪುರಾರಿರಭವತ್ ಧಾರೇಕ್ಷಣ ಪ್ರಾಯಕಃ
 ಪದ್ಯಾತ್ಮೋಹಿ ಜತುಭೂರ್
 35 ಜೋಜನಿ ಜತುವರ್ಣಕ್ಷೋ ಚವಕ್ಷೇದ್ಯಭೂತ್ ಕಾಲೀಬಂಡ್ರಂ ಮದಾದ್ರಮಾಜಕಮಲಂ ವೀಣಾಂಚ
 ವಾಣಿಕರೇ| ಶತ್ರೂಣಾಂವಾ ಸಮೇತೇ
 36 ದದತಯಿತ ರುಷಾಹಿಂನು ಸಪಾತ್ರಂಬಿರಾಶಿಂ ಸಾನಾಸೇನಾ ತುರಂಗಾತ್ಮಿತ ವಸುಮತ್ರೇ ಧೂಲಿಕಾ
 ಪಾಲಕಾಭಿಃ| ಸಂ
 37 ಶೋಷ್ಯಸೈರಮೇ| ತತ್ತತಿನಿಧಿಜಲಧಿ ಶ್ರೇಣಿಕಾಂಯೋಽಧತ್ತ| ಬ್ರಹ್ಮಾಂದ ಸ್ವಣಿಮೇರು
 ಪ್ರಮುಖನಿಷಿಜಮಹಾದಾನ ತೋಯೈ
 38 ರಮೇಯೈಃ| ಮದ್ವತ್ತಾಮಂತ್ರಸಾಯಾಧಾರಂ ಶ್ರಯಮಿಹ ರುಚರಂ ಭುಂಜತಾಮಿತ್ಯಪೇತ್ಯ
 ಪ್ರಾಯಃಪ್ರತ್ಯಾಹ ಹೇತೋಸ್ತಮನರಥಗ
 39 ತರಾಲಯಂ ದೇವತಾನಾಂ ತತ್ತದ್ವಿಗ್ಂತ್ರ ವೃತ್ತಾಷಿ ರವಿ ರಂದಯ ದೈಸಂ ಕಿತಾಂ ಸ್ತುತ್ತತತ್ತ|
 ಸ್ತಂಭಾಂಜಾತಿ
 40 ತನುತಭುವಿಯೋ ಭೂಭೃದಭ್ರಂಕಷಾಗಾನ್| ಕಾಂಚೀ ಶ್ರೀಶ್ರೀಲ ಶೇಣಾಚಲ ಕನಕನಭಾ
 ವೇಂಕಟಾದ್ವಿಪ್ರಮಬ್ಯೇ
 41 ಪ್ರಾಪ್ಯತ್ಯಾಪ್ಯತ್ಯ ಸಮ್ರಿಷ್ಟತನುತ ವಿಧಿವದ್ವಾಯಸೇ ಶ್ರೀಯಸೇಯಃ| ದೇವಸ್ಯಾಸೇಮ
 ಶೋಧೀಷಪ್ಯತಿ ಕನಕತುಲಾಪೂರು

- 42 ಪಾದಿನೀ ನಾನಾದಾನಾನ್ಯೇವೇಷದಾನ್ಯೇರಹಿ ನಮುಖಿಲ್ಪಿರಾಗಮೋ ಕಾಣಿಭಾನಿ । ರೋಷಕೃ
ಪತಿಪಾಥಿ
- 43 ದಂಡಃ ಸೈಷ ಭುಜಕ್ಷತಿರಕ್ಷಣ ಶೋಂಡಃ । ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡಃ ಸೈಂಪಕ್ಕದರ್ಥಿಪು
ಯೋರಣಚಂಡಃ ರಾಜಾಧಿ
- 44 ರಾಜ ಇತ್ಯಕ್ಷೇತ್ರೋ ಯೋರಾಜ ಪರಮೇಶ್ವರ । ಮೂರುರಾಯರ ಗಂಡಕ್ಕು ಪರರಾಯಭಯಂಕರಃ
ಹಂದು ರಾಯ ಸುರತ್ತುಳೋ ದುಪ್ಪು ಶಾ
- 45 ದೂರಲಪುರ್ವನ । ಗಜಿಫಾಃ ಗಂಡಭೇರುಂಡ ಯಿತ್ಯಾದಿ ಬಿರುದಾನ್ಯಿತಃ । ಅಲೋಕಯ ಮಹಾರಾಯ
ಜಯಜೀವೇತವಾದಿಭಿ । ಅಂ
- 46 ಗವಂಗ ಕಳಿಂಗಾದ್ಯೈರಾಜ್ಯಭಿಃ ಸೇವ್ಯತೆಯಃ । ಸ್ತುತ್ಯಾದಾಯಿ ಸುದೀಭಿಃ ನವಿಜಯನಗರೇ ರತ್ನ
ಸಿಂಹಾಸನನ್ಯಾ
- 47 ಕ್ಷೂಪಾಲಾನ್ಯಾಷ್ಟ್ರರಾಯ ಕ್ಷತಿಪತ ರಥರೀಕೃತ್ಯ ಕೀತ್ಯಾರ್ ನ್ಯಾಗಾದೀನಾ । ಏ ಪೂರ್ವಾಂದ್ರೀ ರಥಾ
ಸ್ತ್ರುಕ್ತತಿಧರ ಕಟ
- 48 ಕಾದಚ ಹೇಮಾಚಲಾಂತಾ ರಾಸೇತೋರಧಿ ಸಾಫೇ ಶ್ರಯಾಹ ಬಹಲೇ ಕೃತ್ಯ ಕೀತ್ಯಾರ್
ಸಮಿಂಧಿ ॥ ಕೃತಪತಿ ಸುರಲೋಕಂ
- 49 ಕೃಷ್ಣರಾಯ ನಿಜಾಂಶೇ ತದನು ತದನು ಜನ್ಮಾ ಪುಂಜ್ಯಕಮಾರ್ಚ್ಯತೇಂದ್ರಃ । ಪ್ರಕಟಮುವ
ನಲೀಕಂ ಸಾಂತಮೇತ್ಯಾರ್
- 50 ಜೀತಾ ವಿಲಸತಿ ಹರಿಜೀತಾ ಏಧ್ಯದಿಪ್ಪಾಪ್ರದಾತ । ಯತ್ತೋರ್ಜಂದ್ರಭ್ರಂತಿ ಕ್ಷಮಾಯಾಂತ
ಧಿಪ್ಪತ್ಯೇಷಾ ಸುವಿ
- 51 ವರ್ಧಾತೇಜಿ । ತನೋರ್ತಿಜಕ್ರಸ್ಯಮಿದಂ ನಮಿಂಧ ದಿವಾಚ ಸಾಯಂ ಕುಮದ್ಯೈರುಂಧೇ । ಮದಂ
ಮನಸಿ ಮೂರು
- 52 ತಂ ಶಿಲಿಯತ್ಯ ಮೇಯೈರಯ್ಯಃ ಯದತ್ತು ಪಟಲೇ ಖುರ್ಯಾರಜೋಭರುತ್ತಾಷಂತಃಃ । ಅಷೇ
ಜನದನೇಕ
- 53 ಥಾ ಕಮುವಿಶೇಷಯಾತ್ಯಂಬುಧಿ ಬಲಪ್ರಮಧನಸ್ಯನೋರಯ ಏರೋಧಿನಂ ವಾಜನಾ । ಕಾರಾಗುಹೇ
- 54 ಕಲಿತವಾಸಿ ವಿರೋಧಿಭಾವ ದಾನಾವಲೀಕರ ವಿಚಾರಿತ ಚಾಮರಸ್ಯ । ರಾಜಾಧಿರಾಜ ಪರರಾಜ ಭಿ
- 55 ಯಂಕರಸ್ಯ ಕಾವಾಸಿಸಂತಿ ವಿವಿಧಾನಿ ಬಹೂನಿಯಸ್ಯ । ಗೋಕಣರ್ ಸಂಗಮ ಸಿವೃತಿ ಸುವರ್ಣಸಂತ
- 56 ಕ್ಷೋಜಾದಿ ಪರ್ವತ ವಿರಿಂಚ ಪ್ರರೇಷ ಕಾಂಬ್ಯಾಂ । ಶ್ರೀ ಕಾಲಹಸ್ತ ನಗರೇ ತಿಜ ಕುಂಭ
ಫುಳೋಷೇ ದಾನಾನಿ ಹೊ
- 57 ದತ ಬಹುನಿ ಕೃತಾನಿ ಯೇನ । ಅಂದೋಧೇನ ಸಿಹೀಯ ಮೂನ ಸಲಿಲಾಗತ್ಯೇನ ತೀತೋ
ರಿಂತಾನ್ಯಾಲ್ಯೋ ರಾಘ
- 58 ವ ಸಾಯಕಾಗ್ರ ಶಿವಯಾ ನಂತಪ್ತ ಮಾನಃಸದಾ । ಅಂತತ್ತ್ವವದಭಾನಲಸ್ಯ ಚ ಸಿಂಹಾಜಾರ್ಯ
ವಿಶಿಷ್ಟೋಽದ
- 59 ವಂ ಯದಾಧಿನಾಂಬು ಥಾನಾಂಬುರಂಬುಧಿ ರಜೋಪಣಃ ಸಮುದ್ದೋತತೇ । ಅಂಗೇನಾಷ
ಕಲಂಗೇನ ವಂಗೇಚ ಪರೇನ್ಯಾಚಃ
- 60 ಜಯಜೀವ ಮಹಾರಾಯೇತ್ಯನಿತಂ ಗೀಯತೇಜಯಃ । ಸಜಯತಿನರಪಾಲೋ ರತ್ನ ಸಿಂಹಾಸನನಪ್ಪೋ
ವಿಜಯನಗ
- 61 ರ ವಾಸಿ ಕೀರ್ತಿ ಪೇತ್ಯಾಧಿಲಾಸೇ । ನ್ಯಾಗನಲ ಸಹಘಾದೀಂ ನೀತಯಂ ರಾಜ್ಯನಿತ್ಯಂ ನಿರುಪಮೇ
ಭುಜ ವೀರೇರ್ ಎ

६२ ದಾಯ್ ಕೂರಿಕ್ಕಿತೇಂದ್ರಃ ॥ ತರ್ಕಾಭೈ ಶಾಲವಾಹೇತು ಸಹಸ್ರೇಣ ಜೀತತತಃ । ಸಪ್ತ
ಪಂಚಾಶತಾಯಾಕ್ತಂ ನಿ

ಎರಡನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

- ६३ ಓರ್ತಂ ಗಣತಕ್ರಮಾತ್ | ಪತ್ನರೆ ಮನ್ಯಾಭೇ ಮಾನೆ ಕಾರ್ತ್ರಕೆ ನಿತ ಪಟ್ಟಕೆ | ದ್ಯಾದರ್ಶಾಂ ಪುಣಿ
- ६४ ಕಾರೀತು ಸ್ವಿರವಾರೇ ವಿಶೇಷತಃ । ತುಂಗಭದ್ರಾನದಿತ್ತೀರೇ ವಿಶೇಷಕ್ಕರ ಸಂನಿಧಾ ಕಾಕಲಾನ್ಯಾಯ
ಸಂಧಿ
- ६५ ತ ಯಾಪಸ್ತಂಭಸೂತ್ರಿಷೇ ದೇವರಾತನ ಗೈತಾಯ ಯಾಜುಷಾಯ ಮಹಾತ್ಮನೇ । ವಿಕ್ರೀಶಾಧ್ಯರ
ಪುತ್ರಾಯಿ ಕು
- ६६ ಪ್ರಾಧ್ಯರಿ ವರಾಯಜಿ । ವಾದಸಂಗರ ಸಂನಿಧಿ ವಿದ್ವಾಧಿಜಯಶಾಲನೇ । ತರ್ಕವಿಕ್ರಮ ಶೀಲಾಯ
ಮೀಮಾಂಸಾ ತತ್ತ್ವ
- ६७ ದರ್ಶನೇ । ತಪ್ಪಿಶಾಸ್ತ್ರಧುರಿಣಾಯ ಕವಿತಾ ಚರ್ಕರವರ್ತನೆ । ಶ್ರೀತನ್ಯಾತ್ರ ಸದಾಜಾರ[ರ]ಶಾಯ
ಮನೀಷಿಣೇ । ಧೂರ್ಧಾ
- ६८ ನ ಪಾತ್ರಭಂತಾಯ ಭೂಮಿದವಾಗ್ರಯಾಯಿನ ವಿನಿತಾಯ ವಿಶಾಖಾಯ ವಿಖ್ಯಾತಾಯ ತಪಸ್ಯನೇ ।
ದೇಶ ಹೊಯಿಸಣಾ
- ६९ ಭಿಷ್ಯ ತೋಂಡನಿರು ಸ್ಥಳ ಶಬ್ದ | ಶ್ರೀರಂಗಪಟ್ಟಣ ಸೈವೈನೀಮಾಯಾಸ್ತು ಮನೋರಮೆ ।
ಕುವರ್ಣಂಕನಾಡಿತಿಖ್ಯಾತಂ ಪ್ರತಿ
- ७० ಷ್ವಿತ ಮನುತ್ತಮಂ । ಶ್ರೀವೀರಂಟಪ್ಪ ಹಲ್ಮಾಸ್ತ ಪ್ರಾಚೀಂದಿತಮುಪಾಶ್ರಿತಂ । ಅನೇಕಾರ್ಥಿಮರ್
ಕಾಗ್ರಾಮಾತ್ರ ದಕ್ಷಿಣ
- ७१ ನಾಂ ದಿಶಿಸ್ಥಿತಂ । ನದ್ಯಾಸ್ತ ಲೋಕಪಾವಿನಾಂಃ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿಸ್ಥಿತಂ ಮರಕೇರಿ
ಮಹಾದ್ಯಾಗ್ರಮಾದ್ಯತ್ತ
- ७२ ರನಾಂ ದಿಶಿಸ್ಥಿತಂ । ಗ್ರಾಮೋ ದೇವಿನ ಕುಪಾಷ್ಟ್ಯ ಶ್ರೀ ಚಿಕ್ಕಮರಲಸ್ತಫಾ ಉಬಾಧ್ಯಾಂ ಮಿಲತಂ
ಗ್ರಾಮಂ
- ७३ ಹರೀಯ ಮರಲಂ ಶುಭಂ । ಅಚ್ಯುತೇಂದ್ರಪುರಂ ರಮ್ಯಂ ಪ್ರತಿನಾಮ್ಭೋಪಶೋಭಿತಂ ।
ಸರ್ವಮಾನ್ಯಂ ಜತುಃಸೀಮಾ ಸಂಯು
- ७४ ತಂಚ ಸತತಃ । ನಧಿನಿಕ್ಕೇಪ ಪಾಶಾಣ ನಿಧ್ಯಾಸಾಧ್ಯ ಜಲಾಸ್ವಿತಂ ಅಕ್ಷಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತ
ಮೇಕಭೋ
- ७५ ಗ್ಯಂ ಸಭಾರುತಂ । ವಾಹಿಕೂಪತತಾಕಾದಿ ಕಚ್ಚೇನಾಂಜಿ ಸಂಯುತಂ । ಪುತ್ರಪೌತ್ರಾದಿಭಿ—
ಭೀಮೀಗ್ಯಂ ಕ್ರಮಾದಾಚಂ
- ७६ ದ್ವ ತಾರಕಂ । ದಾನಸ್ಯಾಷ್ಟಧಮನರ್ಸಾಂ ವಿಕ್ರಯಸ್ಯಾಂ ಚೋಚಿತಂ । ಪರೀತಃ ಪ್ರಯತನ್ಸ್ವಗೈತ್ತ
ಪುರೋಹಿತ ಪುರೋ
- ७७ ಗಮ್ಯಃ । ವಿವಿಧ್ಯ ವಿರುಭಿಧ್ಯಶ್ರಾತ ಪರಿಕ್ಷೇರಧಿಕ್ಷೇರಿ । ಅಚ್ಯುತೇಂದ್ರ ಮಹಾರಾಯ
ಮಾನೇಯೋ ಮನಸ್ಸಿನಾಂ
- ७८ ಸಹಿರಣ್ಯಪರೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾಸ್ಯಾದಾ ॥ ತದೆಧ್ಯಾ ತತ್ತ್ವಾ ಮಾಪೇ ತಸ್ಯಂಕಾರೀ
ವಿನೇಷಣಃ । ಗಾಗ್ನೀರ್
- ७९ ಶ್ರೀಪಾಧ್ಯಾಚಕ್ರಯಾಂವಾಪಸ್ತಂಭಾಖ್ಯಸೂತ್ರಣಾ । ಯಾಜುಷಾ ವೇದಶಾಸ್ತ್ರಜೋಧ್ಯೇ ಜೇರಂಗೂರಪ್ಪ
ಯಾತ್ಮಜೋ । ವರದಾಯ

- 80 ನೈಸಿಹಾಬ್ಯಾ ಖ್ಯಾತ್ ಶ್ರೀರಂಗಪಟ್ಟಣೇ | ಗ್ರಾಮಾ ಸಂಬಾನಹಕಲ್ಯಾಖ್ಯಾನ್ವಾರ್ಥಂದಿಶಿಮುಪಾಶ್ರಿತಂ
ಬಂಣಗಿಷ್ಠಾ
- 81 ನೃಹಾಗ್ರಾಮಾದ್ವಿಷ್ಠಿಜಾಂದಿಶಿಪಾಶ್ರಿತಂ ಹರಿಯುಳಿದೆ ಗ್ರಾಮಾತ್ಮಾಶಿಮಾಯಾಂದಿಶಿಸ್ಥಿತಂ ||
ಕೆಂದನಹಾ
- 82 ಲೋ ಮಹಾಗ್ರಾಮಾದುತ್ತರನ್ಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ಗ್ರಾಮುಂ ಹಾರುವಹಕಲ್ಯಾಖ್ಯಾಂ ಸಹಿರಣ್ಣಜಲಾನ್ವಿತಂ |
ಶ್ರೀಮಾ
- 83 ನಚ್ಯುತರಾಯೇಂದ್ರ ಉಬಾಭ್ಯಾಂ ಮಿಲತಂ ದದ್ರಾ | ವರದಾಯ್ ನೃಸ್ಯಿಹಯೋಃ ಕೃಷ್ಣರಾಯ
ಕಾಲಾಗತಃ | ತಯೋರೇಷ್ವರೋ
- 84 ಯಂ ಗ್ರಾಮಸ್ತತ್ವಾಖ್ಯಾಂ ಭುಷ್ಯತೆ ಸದಾ | ಪ್ರತಿಗ್ರಹಿತಾಗ್ರಾಮಸ್ಯ ತನಯೋ ವಿನಯೋಂನ್ವಿತಃ||
ವಾದೀ ವಾಗ್ನಿ
- 85 ಮಹಾದೇವಸ್ಯೇಮಯಾಜೀತ ತೀರ್ಥತಃ ವೃತ್ತಿತ್ರಂಸತ ಸಂಖ್ಯಾಕಂ ಕಲ್ಯಾಖ್ಯಾನ ಸಮಾಹತಾ ಆತ್ಮನ
- 86 ನ್ಮ ತದಾಷ್ವತ್ತೀರ್ಥಃ ಸಂಸ್ಥಾಪ್ಯನವಪಂವವ | ಅವಶ್ಯಾನ್ತಧಾವ್ಯತ್ತೀರ್ಧಿಜಾಭ್ಯಾಂ ಪ್ರದರ್ಶಿಮುದಾ ||
ವೃತ್ತಿಮಂತ ತೈ
- 87 ಚ ಲಬ್ಯಂತೇ ಗೋತ್ರಸೂತ್ರಪುರನರಂ || ಗಾಗ್ನೋ ಶ್ರೀಮಂಧಿಕಾಯೋ ಯಾಸುವೆಂ ಶಾಸ್ತ್ರ
ಬಟ್ಟಾವಿತ್ರಾ | ಹೆರಿಗೊ
- 88 ರಷ್ಯಯಾಚಾಯೋ ಹ್ಯಾಪ್ಯನ್ತಂಬಾಖ್ಯಾ ಸೂತ್ರವಾನಾ | ತನ್ಯಪುತ್ರೀನ್ಯಸಿಂಹಾಯ್ : ಪ್ರಾಣಿ
ಶ್ರೀರಂಗಪಟ್ಟಣೇ |
- 89 ಶಾತ್ವತೀಮಂಧಿಕಾಂಪ್ಯತ್ರಿಮಾಪ್ಯೋತಿ ಸತತಂ ತ್ವಿಹ | ಕೇಶವಾಧ್ಯರಿಪುತ್ರೇಣ ವಸಗೋತ್ಮೋದ್ದಿವೇನ
- 90 ಚ | ಶ್ರೀರಂಗಪಟ್ಟಣಸ್ಥೇನ ವರಾಪಸ್ತಂಬ ಸೂತ್ರಾಣೀ ಯಜುರಾಧಾಪಕೇನಾಪ್ಯದಿಕ್ಷತೇನ ಮಹಾತ್ಮ
- 91 ನಾ ವೃತ್ತೀನಾಪ್ಯಕಂ ರಮ್ಯಂ ಭುಷ್ಯತೇಹ್ಯತ್ರ ಶಾಶ್ವತಂ || ತ್ವನ್ಯತ್ವನಮಂ ತತ್ತ್ವಿಷ್ಠಾದಿಷ್ಠಾಪಾಂಭ್ಯಾಂ
ಪುರು
- 92 ಮಾತ್ | ನೀಮಾತುನಾಗ್ರಹಾರಸ್ಯ ಲಬ್ಯತೆ ದೇಶಭಾಷಯಾ || ಹರಿಯುರಲ್ಯಾ ಯಂಬಗ್ರಾಮಕೆ
ಪೃತಿನಾ
- 93 ಮಧೀಯವಾದ ಅಪ್ಯತಪುರದೆಂಬ ಸರ್ವಮಾನ್ಯದ ಅಗ್ರಹಾರದ ವಲಯದ ವರರ ಮೂಡಲು
ರೊಕ್ಕಾನೆ

ಮುಳೆನಿಯ ಹಲಗೆ ಮುಂಭಾಗ—

- 94 ಯಲ್ಲಿ ಅರ್ಥ | ಆಗ್ನೇಯಕ್ಕೆ ಮಂಡಕೆ ಪಟ್ಟಣದ ಕಂಗಟ್ಟಿ ನೆಟ್ಟ ಕಲ್ಲು | ತೆಂಕಲು ನುಡಕೆಪ
ಟ್ಟಣದ ಭಾಯಿಮೆರಿಯ ಪಡುವಣ ಹೊಲದ ಕಂಭದಲ್ಲ ದೆಟ್ಟದ ಮೇಲೆ ನೆಟ್ಟ ಕಂಭ | ಮರಕೇರಿಯ
ದಾರಿ
- 95 ಯ ಹೊಲದ ಯೀಕಾನ್ಯ ಅಲೂರದಾರೀಹೊಲದ ದೇವಿನ ತಾಲು | ಅಪೂರ ಪೊಲಗೆರೆಂದ
ತಂಕರೋತ್ತ
- 96 ಹತ್ತಿಯ ಯಾರೆಯಮೇಡು | ಸೈರುತ್ಯದಲ್ಲ ಹರಿಯ ಅಡವಿಯ ನೀರಮೊಗವಹಕೆಪಬಲದಲ್ಲ ನೆಟ್ಟಕಲ್ಲು | ವಾ
ಯಾವ್ಯದಲ್ಲ ನಗನನಕಲಯ ಯಾರೆಯಹೊಲದ ಬೋಲಗಲ್ಲನಲ್ಲ ನೆಟ್ಟ[ಕ]ಲ್ಲು ಬಡಗಲು ನಗನನ
- 97 ನಹಲಯ ಮೊರಡಿ ಬಿಟ್ಟಾಯಂಕನಹಲಯ ಹೊರೆಯನ ನಾಯಮಂಣಹೊಲದ ಕಚ್ಚೊಬ್ಬೆ | ಆ
- 98 ಹಲ್ಲೇಪೊಲಗೆರೆಯ ಮೊಟ್ಟಿನ ತುಡಿಕೆಯ ಮೊಡಣ ಕಚ್ಚೊಬ್ಬೆ ಅಲಂದ ತಂಕಲು ಪೊಲಹೊಕ್ಕ ಕೆ
- 99 ದೀ ಹೊಲದ ಕಚ್ಚೊಬ್ಬೆ | ನೆಟ್ಟಕಲ್ಲು ಹೊಲ | ಮಲ್ಲೆಮಾಲದ ಕಚ್ಚೊಬ್ಬೆ ಅಲ್ಲಂದ ಬಡಗಲೆತ್ತಿ ಬಿಟ್ಟೆ

- 102 नायकन् हर्षेमोरदी॒ अनेकालकरियु॑ मेंरदिबन्वने॑ मेंरदियु॑ है॒ग
 103 णबन्वनल्लि॑ नैछु॒ कल्लु।॑ नुगै॒ हल्लियु॒ मवासति॑ आल।॑ यै॒ठान्यै॒ दल्लि॑ लै॒कान्नै॑
 104 तदियु॑ द्वै॒लमै॒ दै॒वरल्लि॑ नैछु॒ कल्लु॥॑ पै॒रयुै॒ त्वै॑ ए॒ ए॒ धवा॒ च॒ वै॒ इ॒ धौ॒ भौ॒ चौ॑
 105 गै॒र॑ अ॒ चू॒ ते॑ ए॒ कौ॒ वै॒ लै॒ कै॑ ए॒ कै॒ ए॒
 106 रा॒ यै॒ शै॒ नै॒
 107 तै॒ ए॒
 108 शै॒ नै॒
 109 शै॒ नै॒
 110 रै॒ गै॒
 [प्राप्त*]
 111 नै॒ यै॒ ए॒
 112 नै॒ दै॒ तै॒ दै॒
 113 तै॒ नै॒ दै॒
 114 दै॒
 115 है॒ नै॒ ए॒ ए॒

११ एरु॒ वा॒ वा॒ वा॒ (कै॒ नै॒ दै॒ दै॒ दै॒)

Transliteration

I B--

1. śrī Gaṇādhipatayē namaḥ॑ ! namaś-tumiiga॑ śiraśchum̄bi॑ chaṇḍra-chāmara-
 chāravē॑ trai-lō-
2. kya nagārārambhā॑ mūla॑ staṇbhāya॑ Śambhavē॑ ! Harēr-lilā-varāhasya
 daṇṣṭrā-daiṇḍah॑ sa pātu vah ! Hēmādri
3. kalaśā॑ yatra॑ dhātrīchhatra-śriyam॑ dadbau॑ ! kalyāṇāyāstu॑ tad॑ dhāma
 pratyūha-timirāpaham॑ ! yad॑ gajō-
4. py Agajōdbhūtam॑ Hariṇāpi॑ cha pūjyatē॑ ! asti॑ kshīra॑ mayād-dēvair
 mathyamānān॑ mahāmbudhīḥ॑ navanī-
5. tam॑ ivōdbhūtam॑ apanīta॑ tamō॑ mahaḥ॑ ! tasyāsīt tanayas-tapōbhir atulair-
 anvartha nāmāṇ॑ Budhaiḥ॑ pu-
6. ṣair asya Purūravā॑ bhujā-balair-Āyur-dviṣihōm॑ nighnataḥ॑ ! tasy-Āyar
 Nahushōsyā॑ tasya parushō॑ yuddhē-
7. yayātī॑ kshitau॑ khyātas॑ tasyatu॑ Turvasu॑ nibhāḥ॑ śrī Dēvayānī-patēḥ॑ !
 tad॑ vaṇśē॑ Dēvakijā-
8. ni didīpē Timna॑ būpatīḥ॑ ! yaśasvī Tuluṇēṇdrēshu॑ Yadōḥ॑ Kṛishṇa
 ivāṇvayē॑ ! tatōbhūd-Bukkamā-
9. jānir īśvara-kshiti-pālakah॑ ! atrāsana॑ guṇottamāsa॑ mauli-ratnamān॑ mahi-
 bhujam॑ ! sarasād uda-

10. bhūtaśmā-Narasāvani-pālakaḥ ! Dēvakī-nāmādanāt kāmō Devakī nāmā-nādīva ! vivi—
11. dha sukṛitōḍīlāmē Rāmēśvara pramukhē muhur-mudita hṛidaya sthānē vyadhatta ! yathā vīdhī
12. budha-parivṛito mānā dānāni yō bhuvi shōdaśa-tri-bhuvana janōdgitaṁ ! khyātaṇi yaśah puna-
13. r-uktayan ! Kāvērīm āsu badhvā bahāia jala-yutām yō viiamghyēva śa-trūm jīva-grāham
14. gabītvā samitī-bhūja-balō tarā cha rājyaṇi tadiyam ! kṛītvā Śrīramgat-pūrvam tadapi nija va-
15. se paṭaṇam yō babhāse kīrtti stambhām nikhāya tribhuvanā bhavānah stūyamānā padanāḥ ! Chēraṇ
16. Chōlin cha Pāṇḍyam tadapi cha Madhurāvallabham māna-bhūsham ! viryōdagram Turushkam Gajapati nripatim
17. chāpi jitvā tad-anyām ! ā Gaugā-tīra-Lauṅkā prathama-charama bhū-bhṛī-ttaṭāntam nitāntam ! khyāta
18. kshōṇī patinām strajam iva srasā sāsanam yō vyatānit ! Tippāji Nāgaśā- dēvyō Kausa-
19. lyā śrī Sumitrayo ! Dēvyōr iva Nṛisimhēmdra tasmāt panti-rathādīva ! vīrau vinayināu Rāma La-
20. kshīmaṇāviva nāmādanāu ! jātau vīra Nṛisimhēmdra Kṛishṇarāya mahi- pati ! vīraśrī Nārasihvasa Vija-
21. ya nagarē ratna siṃhāsanastha kīrtvā nityānirasyā Naga Naṭa Nahushā- nappyavanyām athā-
22. nyām ! ā-sētōr āsumērōr avani suranutah svairam āchōdayādrēr āpaśchadyāchālāmptād akhi-
23. la hṛidayam āvajyam [rājyam] sasāsa ! nānā-dānānyakārshī-kanaka sa- daśviya śrī Virūpāksha dēva-
24. sthānē śrī Kālabasti śitupri nagare Vēṅkaṭādru cha Kāmchya ! Śrīśai- lē Śrōṣa sailē ma-
25. hati Hariharē Hōbale Saṅgamēcha Śrīmge Kumbhaghōṣe hata-tamasi Mahānāmādi tīrthē ni-
26. vittau ! Gōkarṇē Rāma setau jagatu tad itarashvapy-aśeshe puny- sthānēshvādhi nānā vi-
27. dha bahala mahādāna-vāri pravāhaiḥ ! yasyōdām chaturaṅga-prakara- khara rajah śusnyad-āmīcōdhi-
28. maghna - kshīmā - bhṛītyakshachchhūdōdyattara - kulisā dharōtkamīthitā kūṇthitābhūt ! brahmāmḍam viśva-cha-
29. kraiṇ ghaṭām udita mahā-bhūtakam ratnadhēnuṇi saptāmbodhīm cha kalya kshītiruba latike kām-
30. chanam kāmadhēnuḥ svarṇa-kshīmāpō-hiranayāścha ratham api tulā- pūrsha gō-sahasram hēmāśva

31. hēma-garbham̄ kanaka-kari-rathā pañcha lāmgalyatānīt! rājyaṁ prasāsyā
nirvighnam̄ rā-

II A—

32. jyēm̄ dyām̄ iva sāsitam̄ tasmin̄ gunēna vikhyatē kshiter̄ imdrē
divampatē ! tatōpyāvayi
33. vīra śrī Kṛishṇa-rāya mahīpatih ! bibharti mani kēvūraṁ nirviśesham̄
mahībhujē kīrtyaṁ yasya saumāntatō
34. prasṛitayā viśvam̄ rujaikyam̄ vrajēd ity-śaṅkyai purā purārir abhavat
Bhālekshaṇa prāyaśah padmākshōpi chaturbhū-
35. jōjanī chaturvaktrō bhavatyadyabhūt Kūṭ khadgamaṇḍal Ramāchā¹
kamalaṁ vinām̄ cha Vāṇī karē ! śatrūnām̄ vā samēte
36. dadata yiti rushā kimnu saptāmbu rāśīm̄ nānā sc̄nā turam̄gā tṛiṭita
vasumatī dhūlikā pālikābhilh ! sa-
37. sōshya svairam̄ ētat prati niññi jaladhi śrēnikā yō vidhatte ! brahmāṇḍa
svarṇa mēru pramukhanija mahā dāna tōyai —
38. rāmēyaih ! maddhattam̄ artisyardhām̄ śriyam̄ iha ruchiraṇḍa bīmūjatām̄
ity avētya ! prāyah pratyūha hētōstapana rāthaga
39. tarālayam̄ dēvatānām̄ tat-tad digjaitra vṛityāpi ravir-udaya dainam̄
kitāms tatra tatra ! stāmbhām̄ jāti
40. tanuta bhuvi yō bhūbhūḍil abhraṇḍakashāgrām ! Kāmīchī Śrīsaila Sōnāchala
Kanakasabhbā Vēṅkaṭādri pramukhyē-
41. shvāvṛityāvṛitya sarvēshvatanuta vidhivad bhūyasē śrēyasē yah !
dēvasthānēshu tīrthēshvapi kanaka tuṭāpūru-
42. shādīni nān dānānyavōpadānair api samāṇi akhilair āgamō kāmibhāni
rōsha-kṛita patipārīhi-
43. dāmḍah sēsha-bhuja kshiti rakshaṇa śauḍalū ! bhāshege tappuva rāyara
gamdaḥs-tōshakrid-arthishu yō rāpachāmḍal rājādhi-
44. rāja ityuktō yō rāja-paramēśvara mūru rāyara gamdaścha para-rāya
bhayamkarah Hīmdu-rāya Suratrāṇo dushta sā-
45. rdūla-mardaua gajaugba-gamdaḥbhērum̄la yityādi birudānvitah ! alōkaya
mahārāya jaya jivēti vādibhi ! Am̄ —
46. ga Vāṇīga Kalīngādyai rājyabhilh sēvye yah ! stutyaudārya sudibhilh sa
Vijayanagarē ratna simhbāsanastha
47. kshmāpālān Kṛishṇarāya kshiti patir adharikritva kīrtvā Nṛigādū ! a
pūrvādrerathāsta Kshitiḍhara kāṭa-
48. kādācha Hēmāchalāmṭār āsētōr arthisārthē śriyam̄ iha bahali kṛitya
kīrtyaṁ samiṇḍhe ! kṛitavati suralōkam̄
49. Kṛishṇarāyē nijāṁśē tadanu tadanujanmā pum̄nya karimūnāchyutēm̄draḥ !
prakaṭamam̄ avanilōkam̄ svāṁśā mētyāri —
50. jētā vilasati Harijētā vidvad ishta-pradātā ! yat-kīrti chaṇḍrascharati
kshamāyām̄ti thishv aśeṣhāsu vi—

51. vārdhatē cha † tanōti chakrasyam idam samimdhē divācha sāyam
kumudair virūḍhē † madam manasi māru—
52. tam śithilayatyamēyairayaiḥ yadascha paṭalī khurai rajobhir-utthāpi-
taīḥ † ajījavad anēka-
53. dūt kīmū viśeshayatyapibudhi bala pramathanasya vōraya virōdhiṇam
vājñam † kārāgaṇahē
54. kālita vāsi virōdhi-bhūpa dānāvalikara vichārita-chāmarasya † rājādhī-
rāja para-rāja bha-
55. yanikarasya kāvyām saṃti vividhāmī bahūni yasya † Gōkarmā saṅgama
nivṛitti suvarṇa saṃśa-
56. kshōṇādri parvata Virūḍhīa prarēshu Kāmīchayāḥ † śrī Kālālastī
nagarēpi cha Kuṇḍbhaghōṇē dānāni shō-
57. daśa bahūni kṛitāni yēna † anubodhēna niṣiyamāna salil Āgastyēna pīto
jhitā svalpō Rāgha-
58. va sāyakāgra sikhayā saṃtaptamānah sadā † amṛastair vadabānalasya cha
sikhā-jālai viśishkōdha-
59. vām yad-dānāṇibu ghanāṇibur-ambudhira jō-pūrṇah sam udyōtate †
Aṅgēnāpi Kaliṅgēna Vaiṅgē cha parēṇṛipah
60. jaya-jīva mahārāyētyaniśam gīyatē cha yaḥ † sa jayati nara-pālō ratna
simhāsanasthō Vijayanaga-
61. ra-vāsī kirti-pūrtyābhilāsī † Nṛiga Nāla Nahushādīm nītayāmī rājya-
nityaiḥ nirupama-bhuja vīryō-
62. dārya bhūr Achyutēṇḍrali † śakābdē Šāliiवाहेतु sahasrēṇa chatuṣataḥ
sapta-painchāśatāyuktaṇi

II B—

63. rūptāṇi gaṇita-kramāt † vatsare Manmathē ināse Kārtike sita pakshake †
dvādaśyāṇi puṇya
64. kālētu Sthira-vārē viśeshataḥ † Tumgabhadrā-nadī-tirē Viṭhalēśvara
saṃnidhau Kākalāṇavaya saṃbhū-
65. tay-Āpastambha sūtrīṇē Dēvarātasa gótrāya yājushāya mahātmanē †
Viśvēśādīvara putrāya Ku-
66. ppādhvari varāya cha † Vāda-saṅgara-saṇīnaddha vidvad-vijayaśalinē †
tarka vikrama sīlāya mīmāṁsā tatva
67. darśine † śabda- sāstra dhurīṇāya Kavītā chakravarttine † śrauta smārtā
sadāchāra [ra] tāya manīśiṇē † bhūdā-
68. na pātra-bhūtāya bhūmidavāgrāyāyine vinītāya viśiṣṭāya vikhyātāya
tapasvinē dēśe Hoyisaṇā-
69. bhikhye Tomḍanūru sthale subhe † Śrīramga pattanāsyaiva sīmāyāstu
manōramē † Kurvaiṇīka nāditi khyātam prati-
70. shītāmanuttamaṇi † śrī Vīriṣatī halyāstu prāchīṇḍiśam upāśritāṇi †
Anehālōr mahāgrāmāt dakshiṇa-

71. syām diśi-sthitam! nadyāstu Lōkapāvinyh paśchimāyām diśi- sthitam
Maṭhakēri mahād-grāmādutta-
72. rasyām diśi. sthitam! grāmō Bēvinakuppākhyā sri Chikka-narālistathā-
ubābhyaṁ militam grāmam
73. Hiriyamaraliṁ śubham! Achyutēṇdra puram ramyaṁ prati-nāmnōpi
śōbhitaṁ! sarva-mānyaṁ chatuh sūnā samyū-
74. tam cha satataḥ! nidhi nikshēpa pāshāṇa siddha sādhya jalānvitam
akshinīyāgāmi samyuktam ēka bhō-
75. gyaṇ sa bhūrubam! vāpi-kūpa-taṭakādi kachchhēnāpi cha samyutam!
putra-pautrādibhir bhōgyam kraṇad āchaṇ-
76. dra tārakam! dānasyāpyadhamarnasyā vikrayasyāpi chōchitam!
parītaḥ prayatasnidhai purōhita purō-
77. gaṇaiḥ! vividhair vibudhai-srauta pathikairgirā! Achyutēṇdra mahā-
rāya mānanīyō manasvinām
78. sa-hiraṇya-payō- dhārā-pūrvakam dattavānmudā! tadabdau tattithau
māsētasmiṁ kālē visēshataḥ! Gārgyō
79. Śrīmadhya chakrāryāv-Āptastaṇibhākhyā sūtriṇau! yājushau vēda-sāstra-
jñau Peraṇgūr Appayātmajau! Varadārya
80. Nṛisimhākhyau khyātāu Śrīraṇga paṭṭanē! grāmā Saṃbunahalyākhyān
pūrvām diśim upāśritam Baṇuṇagatā-
81. n mahāgrāmād dakshinām diśam āśritam Hiriyu-Ādave grāmāt paś-
chiṇyāyām diśi sthitam! Keṇdanahā-
82. lo mahāgrāmād uttarasyām diśi-sthitam! grāmam Hāruva halyākhyam sa-
hiraṇya-jalānvitam! śrimā-
83. n Achyuta rāyēṇdra ubābhyaṁ militam dadau! Varadārya Nṛisimhmayōḥ
Kṛishṇarāya kālāgataḥ! tayōr -ēvaikō-
84. yaṁ grāmas tatrābhyaṁ bhujyate sadā! pratigrahita grāmasya tanayō-
vinayō-ṁnnataḥ! vādī vāgnī
85. Mahādēva syēmayājīti kirtitāḥ vṛitti triṁsati saṅkhyākam kalpayitvā
samāhita! ātmāna-
86. stu tadā vṛittih saṁsthāpya navapam vava! avaśiṣṭās tathā vṛitti
dvijābhyaṁ pradadau mudā! vṛittimāntau
87. cha likhyāmte gōtra-sūtra-purasaraṇ! Gārgyō Śrīnadhya-chakrāryō
yājusham sāstra shaṭkavit! Peramgū-
88. rappavāchāryōḥ-yāpi taṁbākhyā sūtravān! tasya putro Nṛisimhāryah
pūjya Śrīraṇgapatṭanē!
89. śāśvatīm ashtakam vṛittiāpnoti satataṁ tviha! Kēśavādhvari' putrēṇa
Vasa gōtrōdbhavēna
90. cha! Śrīraṇgapatṭa astbēna varāpastambha sūtriṇē yajurādhyāpakēn-
Āppudikshitēna mahātma-
91. nā vṛittināshṭakam ramyaṁ bhujyatēhyatra śīśvataṁ! taistaisamām
tataśchihni dikshu-prāchyādishi kra-

92. māt! sīmātu sāgrahārasya likhyatē dēśabhāshayā ! Hiriya maralī yambā grāmakke prati nā-
93. madhēyavāda Achyutapuravēñha sarvamānyada agrahārada valayada vivara mūḍalu Lōkkāne-

III A

94. yalli ardha! āgnēyakke Maḍake paṭṭaṇada kemgaṭṭe netṭa kallu! temkalu inaḍake pa-
95. ṭaṇada bhāya moradiya paḍuvaṇa holada kambhadalli betṭada mēle netṭa kamṛbha ! Maṭhakēriya dārī-
96. ya holada yīśānya ā ūra dārī hoiada bēvina tālu ! ā vūra volagerremda temkalotṭi
97. hattiya yareya mēdu! nairutyadalli hiriya adaviya nīra mogavaheva baladalii naṭṭa kallu! vā-
98. yāvyadalli Nagunana haliya yereya holada bōla-gallinalli netṭa [ka]llu Naguna-
99. na haliya moradi Biṭṭanāyakana haliya holeyana nāyamamṇa holada kaṭṭobbe ! ā
100. halli volagerreya soppina tudikeya mūḍana kaṭṭobbe aliṁda temkalu volahokka ka-
101. dī holada kaṭṭobbe! neṭṭa kalla hola! hulle mālada kaṭṭobel allimda badagaletti Biṭṭe
102. nāyakana hālī moradi Ānehāla kariya moradi Basavana moradiya mēga-
103. ṣa Basavanalli neṭṭa kallu! Nugge halliya māsatālu ! yīśānyadalli Lōkkāne
104. taḍiya Bommadēvaralli neṭṭa kallu! pūrayitō budha-vāchchhāmu- bārayito vairi bhū-bhujāṇi
105. garvanī ! achyuta vihitāvalōkaiñ Achyutarāyasya śāsanam tadiḍam! Achyutēñdra mahā-
106. rāya śāsanēna sabhāpatīñ ! abhāñī madu samḍarbhāñ tadiḍam tāmbrā- śāsanam! Achyn-
107. tēmdra mahārāya śāsanān Mallaṇātmaja! tvashṭā śri Vīraṇāchāryō vyālikhattāṇibra
108. śāsanam! dānapālanayōr madhyē dānā chhreñōnu pālanam! dānā svargam avāpnōti
109. pālanād Achyutām padam! yēkai va bhaginī lōkē sarvēshām ēva bhū- bhujā ! na bhōjyā na ka-
110. ra-grāhya vipra-dattā vasuṇidharā ! sāmāṇyōyam dharma-sētuṇi nri- pāṇām kālē kālē [pāla]
111. nīyō bhavadbhi sarvān ētān bhāvināḥ pārthivēñdra bhūyō bhūyō yāchatē Rāmachandra !

112. sva-dattā dviguṇam puṇyam para-damttān upālanam । para-damttāpahā-
rēṇa sva-da-
113. ttam nishphalaṇi bhavēta । sva-dattāṇi paradaṇtā vā yō harēti
vasumdharaṇi sha-
114. shthir varsha sahaṣrāṇi vishṭhāyāṇi jāyate krīni ॥ na vishaṇi chisham
ityāhur-bra-
115. hmasvam vishaṇi uchyatē vishaṇi ēkākinam haṇti brahma-svam putra
pautrakam ॥ Śrī Virūpāksha (in Kannada characters)

Translation

LL. 1-4—

Salutation to Gaṇādhipati. Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the original foundation pillar of the city of the three worlds. May the boarlike tusk of Hari who took the form of varāha (Boar) for sport, borne on which was the earth, possessed the beauty of an umbrella with the Golden Mountain as its finial, protect you. (obeisance to that Ganapati) the abode of auspiciousness, the wonder of the darkness of obstacles, an elephant, born of a non-elephant (*i.e.*, Agajā-pārvati) and who is worshipped by even Hari.

4-7

From the churning of the milk ocean by the gods arose a bright one (chandra), like butter, disposer of darkness. His son distinguished for great penance, was Budha, true to his name. From him sprang Purūrava. From him Āyu who extinguished enemies by the might of arms; From Āyu sprang Nahusha; From him Yayāti, great in war. In his famous line was born Turvasu (equal of vasu) and husband of Dēvayāṇī.

1—18

In that line shone the king Tūma, having for wife Dēvakī, and celebrated among the Tuļuva kings, even as Kṛishṇa in the Yadu line. From him sprang the king Iṣvara, having for wife Bukkamā, free from fear and bad qualities, a head jewel among kings. From him sprang king Narasa, like Kāma, the son of Dēvakī. In Rāmēśvara and other holy places had he from time to time bestowed the sixteen kinds of gifts with joy, in accordance with the rules, and associated with wise men; thus multiplying the fame he had already gained among the inhabitants of the three worlds. Quickly damming up the Kāveri, when in full floods, he crossed it over and seizing the enemy alive, took possession of his kingdom and of the city Srīraṅgapaṭṭana and erected a pillar of victory which stretched up into the three worlds. Having conquered Chōla, Chera and Pāṇḍya together with the lord of Madhura, whose honour was his ornament, the fierce Turushka and the Gajapati king and others,—he imposed his commands on the heads of all the famous kings from the banks of Ganges to Lanka, and from the rising (east) to the setting of the sun (west).

18-20

From Tippāji and Nāgaldēvi to king Nr̄isiṁha, were born respectively Vīra Nr̄isiṁha and Kṛishṇarāya, as Rāma and Lakshmaṇa from Kausalya and Sumitra to Paitiratha (Daśaratha).

20-32

The heroic Nārasiṁha, seated on the jewelled throne in Vijayanagara, putting to shame Nr̄iga, Naṭa and Nahusha by his fame and policy, turning all hearts towards himself ruled the kingdom from Sētu and Sumru and from the eastern to the western mountains. Many gifts did he, remover of darkness (ignorance), make in Kanakasadas (Chidambaram), in the temple of Virūpāksha (at Hampi), in the town of Kālāhasti (North Arcot District), in Venkaṭādri (Tirupati), in Kanchi (Conjeevaraī) in Śrīsaila (Kurnool District), in Śōṇāśaila (Tiruvannamalai), in the great Harihara (Chitaldrug District), in Ahobala (Kurnool District) in Sangama, Śrīramga (near Trichy) in Kumbhaghā (Tanjore District) in Nanditirtha (Kolar District), in Gōkarṇa (North Kanara District), in Rāmāstū (Comorin) and many other sacred places; the streams poured out along which filled again the ocean, which was dried up by the dust raised by the hoofs of his horsemen, and thus saved the mountains whose wings were exposed to be cut off by Indra's thunderbolt. He gave away a variety of great gifts like golden egg, golden wheel, the golden pot, the golden cow, the seven golden seas, the wishing tree, the golden cow of plenty, golden earth, golden horse chariot, man's weight in gold, a thousand cows, golden horse, the golden-wombed (Brahma), gold elephant-chariot and the five ploughs. Having ruled a perfect kingdom unopposed, the king of the earth famed for his virtues, went to heaven, as if to rule the kingdom of the sky.

32-48.

Mightier even than him the king Kṛishna-rāya took the earth upon his shoulders as if a jewelled epaulette. In olden days, probably thinking that by his fame all the world will assume single colour, white, did Purāri become distinguished by the eye in his forehead, Padmāksha (Viṣṇu) by his four arms, Padmabhū (Brahma) by his four faces, Kālī by her sword, Raīnā (Lakshmi) by her lotus, Vāṇi (Sarasvati) by the lute in her hand. Overcome by his glory, the sun sinks into the western ocean as if quite unable to endure the distress of mind. As if fearing that the seven oceans would provide a refuge to his enemies, they were dried up with the clouds of dust raised by the earth, trampled to pieces by his horse men, but were formed again by the measureless streams poured out with his great gifts-brahmāṇḍa, svarpa-Mēru and others. As though, in order that the foundations and wealth he had given might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars stretching like mountain peaks in the sky, filled with the accounts of his victorious expeditions to each point of the compass and with the names of the titles. Going round and round Kāñchi, Śrīsaila Śōṇāchala, Kanākasabhā, Venkaṭādri and other places often, and in various temples

and holy places, for his well-being in the present and future, did he again and again bestow in accordance, with the śāstras, various great gifts like man's weight in gold, together with the other grants associated with them. Punisher of war-like kings, able in protecting the world which lies in the arms of Sēsha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled rājādhirāja and rājaparamēśvara, lord of the three lords, fierce to other kings, Sultan of Hindu kings, destroyer of the tiger, the evil, a Gandabhiērunda to the flood of elephants, distinguished by these and other titles, served by the Āṅga, Vaṅga, Kalinga and other kings with such words as—"look on us great king! Victory! Long life!"—his generosity praised by the learned, this king of kings Krishnarāya seated on the jewelled throne in Vijayanagar, surpassing by his policy Nrīga and others, shone in the power of good fortune and the fullness of fame, from the eastern to the western mountains and from the extremity of Hēmāchala to Sētu.

48-62.

The world of gods having been taken as his portion by Krishnarāya, after him his younger brother of meritorious deeds, king Achyuta took the world of the earth for his portion, subduing his enemies, surpassing Indra, and bestowing their desires on the learned. The moon of his fame moves in the world in all the tithis and is ever waxing, ever giving joy to the chakōra birds shining by day as well as by night hateful to the lotuses (the evil). Swifter than thought or the wind are his horsemen, the trampling of whose hoofs turns the world to clouds of dust —why mention the slow-paced horse of Indra? Fanned with chāmaras by groups of wives of hostile kings imprisoned by him, distinguished as Rājādhirāja, the terror of foreign kings and by many other titles; often had he made the sixteen kinds of gifts in Gōkarṇa, Sangama, Nivṛitti, Suvarṇa, Saṅkha Sōṇādri parvata, Viriñchipura and Kāñcī, in the city of Kālahasti also, and in Kumbhaghōṇa. The ocean is drunk up by Agastya, it was agitated by the arrow of Rāghava, and is even consumed by the flames of the sub-marine fire: it is indeed always in process of drying up, but the ocean of his bounty is always full. By Āṅga, Kalinga, Vaṅga and other foreign kings is he thus unceasingly addressed "victory! long life, Mahārāja!". Supreme is this king named Achyuta, established on the jewelled throne, dwelling in Vijayanagara, rejoicing in the fullness of fame, excelling Nrīga, Nala, Nahusha and other anterior kings, the home of unequalled valour and generosity.

62-78.

In the Śālivāhana śaka year 1457 decided by counting, on Saturday the auspicious twelfth of bright half of Kārtika in the year Manmatha, on the banks of Tuṅgabhadra, in presence of (god) Viṭṭhalēśvara, was granted with pleasure, by pouring of water and with gold, the auspicious village Hiriyamarāli—comprising two villages Bēvinakuppe and Chikkamarāli, in the Hoysaṇadēṣa Tonḍanūr sthāla in Śrīraṅgapattanāśime and Kurvaṅkanādu, situated to the east of Viraśetṭihalli, to the south of Anchālu, to the west of the river Lōkapāvani and to the north of Maṭhakēri, splendidorous with a beautiful alias Achyutēndrapura, tax free, along with all the

treasures on the surface or underground minerals, ready incomes and possibilities, water springs, imperishables and fixtures, and also tanks, wells, reservoirs and trees, including the rights of sale, mortgage and grant, so as to be enjoyed by sons, grandsons, etc., in order as long as the sun, moon and the stars exist to Kuppādhvari-son of Viśvēśādhvari, born in the Kākalānvaya, of Āpastamībhā sūtra and Dēvarātā-sagōtra, an eminent man of yajurvēda, victorious over those learned who were ready to fight the battle of dispute, always overpowering in the science of logic, knower of the true nature of Mīmāṃsa, well versed in grammar, an emperor in composing poems, a learned person engaged in good śrauta and smārtha customs, worthy of receiving the gift of land, disciplined, distinguished, renowned and devout—by Achyutēndra-mahārāya,—the respectable among the wise, surrounded by holy and devout priests of favourable inclinations and several scholars, orthodox and eminent in letters.

78-84.

In the same year, same thithi, month and time, to Varada and Nṛsiṃha, famous in Śrīraṅgapattāna, the sons of Perangūr Appaya, of the Gārga gōtra, Madhyachakrāsyā and Āpastambha sūtra, also learned in Yajurvēda, was given with gold and water, the village Hāruvalhalli situated to the east of Saimbhunahalli, south of Baṇṇagaṭṭa, west of Hiriyuadave and north of Kendanahālu—by Achyutārāya, and this one village received conjointly will be enjoyed for ever by these two—Varadārya and Nṛsimha who hail from the times of Krishnarāya.

The descendent of the receiver of the village, great with modesty, wise and eloquent Mahādēva famous as Sōmayāji, having divided the village into thirty vrittis and keeping fourteen (?) for, himself, gave away the rest to Brahmins with pleasure. The names of the donees (vṛittidārs) will be written according to gōtra and sūtra: Madhyachakārya, of Gārgya gōtra, Yajurvēdin and learned in six sāstras. Peraṅgūr Appayāchārya of Āpastamībhā sūtra and his son in Śrīraṅgapattāna will receive eight vrittis for ever. The son of Kēsavādhvari, born in Vasagōtra, resident of Śrīraṅgapattāna, and of Āpastambha sūtra, the teacher of Yajurvēda—the great Appudikshita will enjoy for ever the eight vrittis. With the respective spots in the directions east, etc., in order, and the boundaries of the Agraḥāra will be written in the language of the land.

The details of boundary of the tax-free Agraḥāra Achyutapura, the alternate name of the village Hiriyamarali:—In the east half of Lokkāne (Lōkapāvani?) to the south-east—the stone set up in the Kengatte of Maḍakepaṭṭāna; to the south—the pillar set up in the field west of Bhāya-inorādi (a hillock); the pillar set up on the hill; to the north-east of Mathakēri's road-side the Bēvina Tālu (?) of the road-field of that village; to the south of the tank-field of that village—the raised track of cotton field; in the South-west, the stone set up to the right of the water-course (?) from Hiriyādāvi (big-forest); in the North-west the stone set up in the Bōlagallu of Ere-hola (field with black soil) of Nagunahalli; in the North the hillock of Nagunahalli; the border-hund of the field of Holeya Nāyamanna of Bittanāyakana-

halli ; the eastern border of the field of green-leaf beds in the tank-field of that village. Thence to the South the encroached field's border-bund ; the field with the stone set up; The border-bund of Hullemāla (grazing field for deers ?); Thence to North the hillock of Bittenāyakanahalli; the stone set up near the bull image on Basavana-moradi (Basava's hillock) in the black-hillock of Ānehālu ; the Māsatī-Ālu (A Banyan Tree?) of Nugge-halli ; in the North-east the stone set up near Bommadēva (Brahma) on the bank of Lokkāne.

Such is the sāsana of the gratifier of the desires of the learned and destroyer of the pride of hostile kings—having in view Achyuta's (Vishṇu's) ordinance,—of Achyutārāya. By the orders of Achyutēndra Mahārāya, this copper Sāsana was composed with pleasant words by Sahhāpati. By the orders of Achyutēndra mahārāya, the smith Virañāchārya, son of Mallanā wrote this copper sāsana.

Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. To all kings there is but one sister, viz., lands given to Brahmins. They should be neither enjoyed nor taxed. The bridge of Dharma is common to all kings and should be protected by you from time to time; Rānachandra repeatedly begs this of all future kings. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Poison is not poison but property of the Brahmins is said to be poison. Poison kills only one, whereas the property of Brahmins kills even sons and grandsons. (Signature) Śrī Virūpāksha.

Note

These plates were purchased for the museum of the Department from Śrī M. Krishnāchār of Mysore. They are three in number each measuring $11'' \times 7\frac{1}{2}'' \times \frac{1}{2}''$. The plates are cut into the shape of an arch in the upper part and are secured by a copper ring, passing through holes made for the purpose at the centre of the arch. A copper seal has also been secured into the ring. The outer diameter of the ring is $2\frac{3}{4}''$ and that of the seal $1\frac{1}{4}''$. Curiously the ring is not rivetted, and there is no trace of it ever having been done so. The seal has in relief the figure of a boar facing left, standing probably on a lotus. Above it there are the figures of moon and the sun. All though in good relief, they are of a very crude make. Writing is on both the sides of the middle plate and only on the inner sides of first and the third. Each page contains 31 lines except the last which has 22, which is followed by the signature of the king in bold Kannada characters. Each line contains about 33 letters and each letter is about a quarter of an inch in height.

The language of the inscription is Sanskrit in verse form except for the portion giving details of the boundaries of the villages granted, which is in Kannada prose. The script used is Nandināgari, except for the signature of the king at the

end which is in bold Kannada script. The grant is of Achyutarāya of the Tuluva line of Vijayanagar kings and said in the plates to have been issued in the presence of god Viṭṭhalēśvara on the banks of Tungabhadra in the Śaka year 1457, on Saturday the 12th of bright half of Kārtika, the year being Maṇmatha, which corresponds to 6th November 1535 A.D. The inscription records the grant of a village Hiriyamarali to one Kuppādhvari and some vṛittis to other Brahmins. Kuppādhvari is described here as a great poet and a scholar in grammar and Mimāmsa. Hiriyamarali, is said to have been renamed Achyutēndrapura and was situated in Kurvaṇkanādu of Srīraṅgapatṭanāsimē which again was in Tonḍanādu sthāla of Hoyisaṇadēśa. Hiriyamarali, along with other villages mentioned in the record, Maṭhakēri, Vīrasetṭihalli, Hāruvahalli, etc., can be identified with the villages of the same name now in Pāṇḍavapura Taluk (formerly Srīraṅgapatṭna Taluk), Maṇḍya District. One of the boundaries mentioned, Hulleyamāla, reminds us of the Pulleya-bayals of Banavāsi and Balligāme, which Rice thinks to be recurrence of the name of Deer Park (Mṛigadāva) of Sārnāth. The present copper plate is also one of the many to be in the stereotyped form used during the reign. As usual except for the details of the donee and the donation, this is almost identical (in respect of geneology and other things) with many others of the same ruler like Maṇḍya 55, Kṛiṣṇarājapet 11, Dodda Ballāpur 30 etc.

LIST OF INSCRIPTIONS PUBLISHED IN
THE REPORT ARRANGED ACCORDING
TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			GANGAS.
123	40	Circa 750 A.D.	Śripuruṣa
			NOIAMBAS
72	10	Circa 10th cent. A. D.	Kattānemalla
			HOYSALAS
119	37	....	Vishṇuvardhana
			NARASIMHA I
84	16	Sarvajitu saṃ. Kārtika 1167 A.D.	Narasimha I
105	30	S* 1093 Khara saṃ. Jyēshṭha śu 11, 17th day 1171 A.D.	Narasimha I
93	23	S 1114 Paridhāvi saṃ. Chayitra, March-April 1192 A.D.	Ballāla II
95	25	S 1114 Paridhāvi Bhādrapada, 1192 A.D.	Ballāla II ..
88	20	C 1220 A.D.	Ballāla II

* S = Śāliyahana Śaka.

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Records the construction of a tank by name 'Kongāṇikere' by Chavuttar of Attigāla. This tank appears to have been granted to the 'bōvas' for their heroism in defending their village during a fight.

This pillar inscription was probably set up in memory of Noḷaṇha Gavuṇḍa, son of Dēcha Gavuṇḍa. Probably he fought and died to defend the cows.

Vīragal: The details about the hero and the date are lost. Merely mentions the titles of the King and states that he was ruling the kingdom from Dōrasamudra.

Records a grant, made by Mādiveggadē and sanctioned by the great minister and commander-in-chief Biṭṭimayya, of certain customs of Mādhava Chōleyanahālli to some person belonging to Talkād whose name is lost.

Vīragal: Records the death, during a cattle-raid, of Sālagāvunḍa son of Ālagāvunḍa, himself son of Manchegāvunḍa.

Vīragal: Installed in memory of Perumālu Nāyaka of Kadala vāgilu in Baḍagundu nādu, son of Chaṭaya Nāyaka, who was the ruler of Mūgaranāḍ for having fought in the battle with 'polegas' and rescued (the cattle) during the destruction of the village. A 'kodange' or grant was also made for him.

Vīragal: Set up by Talagālu gauda in memory of his father Kāmeya Nāyaka of Kadala vāgilu who died during a cattle-raid. His father was Chikeya Nāyaka, ruler of Sōsaie nādu.

Appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the Pāttāṇaswāmi, Nakara setṭi and other leaders of the place.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
102	29	S 1175 Paridhāvi saṃ. Phālguna ū. 5, Wednesday 4th February 1253 A.D.	Sōmēśvara
124	41	C 1307 A.D.	Ballāla III
80	15	S 1249 Chitrabhānu saṃ. Kārtika ba. 5 Monday, 18th November 1342 A.D.	Ballāla III
			VIJAYANAGAR
120	38	C 1405 A.D.	Bukka II
155	50	S 1457 Māṇmatha saṃ. Kārtika ū. 12 Saturday 6th November 1535 A.D.	Achyutarāya
111	33	S 1459 Hēmalambi saṃ. Āshādha ū. 3 Sunday 10th June 1537 A. D.	Achyutarāya
117	36	S 1459 Hēmalambi saṃ. Ashādha ū. 12. Wednesday 20th June 1537 A.D.	Achyutarāya
98	27	S 1463 Plava saṃ. Phālguna ū. 1 Wednesday 15th February 1542 A.D.	Achyutarāya ...
86	18	1362 A.D.	ARUVANAHALLI CHIEFS Bāchappa

Contents and Remarks

Registers a grant made by the King to the Paṭṭanāswāmis of Gauḍugere. Probably they have received the grant on behalf of the temple of Kalaleśvara mentioned in the record. Masaṇitamina, one of the Paṭṭanāswāmis mentioned in the record might be the same as the famous sculptor of Sōmanāthpur.

Appears to record a grant of some lands free of all imposts, probably to the Iśvara temple near which the stone is set up, by the Prabhugavudās of Baḍaganād.

Registers that all the Mahājanās of the agrahāra agreed among themselves and placed on record the details of the 'vrittis' enjoyed by the persons connected with the temple. It is worth noting that the right of the possession remained only so long as the person remained in that place while it ceased when he left the place.

Records some grant of certain wet and dry lands to a resident of Hādaravāgilu, whose name is lost, by Hiriyaṇṇa of Tippūr.

This copper plate registers the grant of a village Hiriyanmarali to one Kuppādhvari and some 'vrittis' to other brahmins. Kuppādhvari is said to have been a great poet and scholar in grammar and Mīmāṃsa. Hiriyanmarali is said to have been renamed as Achyutēndrapura. Hiriyanmarali and other villages mentioned in the inscription can be identified with the villages of the same name in Pāṇḍavapura Taluk.

Registers the grant of the village Halasinahalli in Dhanugūr sthāla belonging to Talakādu sīme with all the usual rights, as a tax free grant to Chikka Sādhiyappa, son of Sādiyappa of Talkād by Achyutarāya Vīraṇa Vodeya, the chief of Algod.

Registers the grant of the village Boppasamudra (Modern Boppasandra) to Nanjayya Hebbāru, son of Narasimha Hebbāru of Maṭlavalli, by Vāraṇāsi Virupaṇṇa Ayya, the agent for the affairs of the King.

Registers the grant of the village of Bommanahalli in Dhanugūr sthāla in the Talakādu sīme, with all the usual rights to Chikka Sādhipa, son of Sādhipa, made by Achyutarāya Vīraṇa Vodeya son of Vīrappa Vodeya. Achyutarāya Vīraṇa Vodeya, the chief of Algod and Talakādu sīme had these territories conferred on him by the king.

Viragal: set up in memory of Dēvappa and his wife Bāyichakka by Dēvappa's elder brother Bāchappa. Dēvappa and Bāchappa were the sons of Kirtiyarasa, the chief of Aruhanahalli.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
86	17	Saunya sam. Āśvija śu. 1 Sunday 2nd September 1369 A.D.	Bāchappa (?) CHITRADURGA CHIEFS
74	11	Plavanga sam. Kārtika śu 15 Sunday 27th October 1661 A. D.	Medakari Nāyaka
67	4	Ś 1596 Ānanda sam. Margasira ba. 13 Tuesday 15th December 1674 A. D.	Kāmagēti Kastūri Mada- kari Nāyaka
77	14	Prabhava sam. Śrāvana ba. 5 Friday 14th August 1747 A. D.	Kāmagēti Arasu (Rangappa Nāyaka ?)
64	1	Ś 1679 Iṣvara sam. Jyēṣṭha śu. 10 Saturday 28th May 1757 A. D.	Rājā Madakari Nāyaka MYSORE KINGS
96	26	Ś 1594 Paridhāvi sam. 1672 A. D.	Dodda Dēva Rāja Odeyar
113	34	Kali. 4773 Paridhāvi sam. Kārtika Śu. 10th Monday 21st October 1672 A. D.	Chikka Dēvarāja Vodeyar
127	43	Ś 1647 Viśvāvasu sam. Āśvayuja śu. 15 Sunday 10th October 1725 A. D.	Krishna Rāja Wodeyar
MISCELLANEOUS			
71	9	Circa 10th Century A.D.	....

Contents and Remarks

Viragal : set up in memory of Nāgarasa, son of Kīrptiyārasa. With him appears to have died his wives Bāyichakka, Bāyidēvi and Mādara gavudi.

Records the grant made by the chief to Sambhulingaṇa for crossing the Hāyigāle. The grant was made when the chief attended the jātra or fair at Nirtaḍi.

Registers the grant of some dry land to Puttaṇa, the accountant of his treasury at Jānakonḍa.

Records that the Kāmagēṭi chief and Swāmi of some Maths, made some grant (the details of which are lost) to Sidhalinga Dēvaru in whose temple the inscription is set up. A number of witnesses have also been mentioned.

This copper plate records the grant of the Village 'Basāpura' in Chitradurga Province, by the chief to Ghaṭada Dēvaru of Hirōmaṭha.

Seems to register the grant of a village, probably Manchanahalli for feeding Brahmins in some temple. Incidentally the name of Narasa rāja Odeyar is also mentioned.

Records the grant of the village Sasiyālapura for food offerings, maintenance of lamps, etc., to the God Gangādhareśvara Swāmi consecrated by one Gangādharyya of Malavaṇi sthāla.

This copperplate records the grant of a village Hullēnahalli along with four hamlets Karaḍihalli, Maralikere, Kalināthapura, Haralukere, all in the Nāgamangala sthāla of the Hoysaladeśa to one Singyapperumāl, son of Alagiyasinghiya by Krishṇa Rāja Wodeyar I. The composer of this grant 'Tirumaleyārya' was known to be a great scholar.

Viragal : Records the death of Birasetti in a fight between him and Asagayyasetti Bijāgōmi, etc. He belonged to Madarikal of Nolambavādi province.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
92	22	Circa 10th Century A.D.	....
76	13	Circa 12th Century A.D.	....
91	21	Circa 1204 A.D.	....
94	24	13th Century A.D. (1231 A.D.)	....
121	39	Parīdhāvi Saṃ. Chayitra ba. ᳚ Monday 29th April 1252 A.D.	Hoysala Sōmēśvara (?) ...
106	31	Ś 1309 Prabhava Saṃ. Kārtika Śu ᳚ 29th October 1387 A.D.	....
126	42	Circa 14th Century A.D.	....
101	28	Circa 14th Century A.D.	....
88	19	Sarvajitu Saṃ. Kārtika Śu ᳚, 1407 A.D.	....
107	32	Praṇādi Saṃ. Vaiśākha ba. १ Thursday 25th April 1510 A.D.	....

Contents and Remarks

Registers the grant of land for the maintenance of tank by Ariyamma setty son of Asevayya.

This inscription on the pedestal of an image records that the image was that of Varadarma. Būlagāvunda of Nandanahosavūr got prepared and consecrated it. It also registers the grant of certain lands to Madavādi Māyayya who probably was the priest.

This inscription on the pedestal of a Jaina image records the consecration of the image by Bālachandra Dēva in memory of his Guru. Bālachandra Dēva seems to have been a great poet in Kannada as well as in Sanskrit, though none of his works are yet found.

Viragal : In memory of.....Kōja who died fighting (in some battle). This was set up by Dāyōjar son of Dāyōja of Kāḍalavāgilu.

Records the grant of Sāvehalli, a hamlet of Gaudugere, to Kadiia Gauda, son of Anka Gauda, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kālāśvara temple and the gauḍu pāṭṭanāswāmīs of Gaudugere.

Viragal : Registers the death of Sōmanātha Gavuḍa's son, whose name is lost and who is stated to have fought valiently and fell.

Records a money grant to provide sandal for the God Mūlasthāna Dēva of Kundūr by Channappa (?) steward (Naḍavaļikāra) of the house of Dēvayya.

Registers that the officer Kālanchi Gunnanāna, the Seven Puras, Five Mathās, merchants and all the prajegaudugal (several named) of Talakāḍu or Rājarājapura, gave a sāsana embodying certain concessions to four Pāṭṭanāswāmīs.

Viragal : Erected by Timmaṇṇa in memory of his father Siranga (son of Dāsa, the Odēya of Bastiya Tippūr) who fought and died defending the women of his village whom the enemies tried to molest.

Records that the Seven Puras and Padmadēvanna Ganganna, the Sthānāpathi of Five mathās of Talakāḍu-Rājarājapura granted the village Haradanahalli (?) a hamlet of Koratihali which was a dēvadāna of the God Dakshina Sōmēsvara, on the condition that the grantee should pay annually 33 Gadyānas. He was also given some rights of taxing and some powers in connection with the then social customs.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
116	35	Circa 1517 A.D.	....
69	6	S 1508, i.e., 1586-87 A.D.	....
66	3	16th century A.D.	....
68	5	Do	Yalapa Arasu
70	7	Circa 16th century A.D.	Do
71	8	Do	....
153	46	S 1683, i.e., 1760 A.D.	....
66	2	Vikrama sam. Chayitra Šu. 1 Wednesday 9th April 1760 A.D.	....
152	45	Šubhakritu sam. Māgha Šu. 13 Sunday 2nd Feb. 1783 A.D.	....
154	47	S 1708 Parabhabava sam. Śrāvana Šu 5 30th July 1786 A.D.	...
154	48	....	....

Contents and Remarks

Registers that four gaudas made an agreement with someone whose name is lost, and made to him some grant in the village Halasinatālu of Bhandivāla sūme on condition that he should pay nine varahās every year towards certain taxes named. The grant is called a “patte”. Some witnesses are named.

Registers a grant made by Sāyanṇa Ayya. The details of the grant are lost.

Records that the land (on which the inscription is lying) belongs to Banada Dēvi. Banada Dēvi is goddess Banaśankari of the Chitradurga hill.

Records the grant of a village ‘Kadamarasthalā’ to Ajapa Dēva, probably a guru of a mutt.

Records the grant (probably of the land where this stone is lying) to Achala Dēva of Ādikavūr by Yalapa Arasu.

Records the grant of the land, (probably on which the inscription is set up) to the god Sāntēśvara as a ‘vritti’. Neither the name of the donor nor the date of the grant is mentioned in the record.

On the large bell in the Narasimha temple, there are three inscriptions and this is one of them. Records that Bhōsava Nāgapa Nāraṇappa granted the bell to the God Maradi Basavēśwara. It has been stated in the record that the bell weighs thirty seers. (Refer also Ins. Nos. 47 and 48)

This inscription on a bell in the Venkaṭaramanapāśwāmy Temple, Chitradurga, records the grant of the bell to the god Venkaṭaramanā by Venkappa, son of Tippappa.

This inscription on the brass covering on the Dhvajasthānbha in the Temple at Sibi was offered to God Narasiṁha by a devotee Vuṛēgavda, son of Rangegavda of Kūṭtagavḍana halli. The stambha was made by Vugraiaḥ, son of Narasaīlah, a coppersmith.

This inscription on the temple bell at Sibi records that the bell was granted to the god at Sibi by one Krishṇappa. It is not known how Krishṇappa got it into his possession which was already granted to the god once (Refer Ins. No. 46). This record was engraved by Nanjayya, a goldsmith of Bengalūru.

This inscription on the above bell (Ins. No. 47) records that the bell was offered to the god by Kachēri Krishṇappa.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
76	12	Circa 18th century A.D.	....
151	44	Sarvajitu saṃ. Māgha Śu. 1 Thursday 17th Feb. 1828 A.D.	....
155	49	Ś 1791 Šukla saṃ. Māgha ba. 1 Thursday 10th Feb. 1870 A.D.	....

Contents and Remarks

Records the grant of some land to Murige Muṭṭ, by its disciple Malapa.

This record on the brass covering of the two 'adḍes' registers that the old Mājarīs offered the poles for the service of the god Narasimha. The exact meaning of the word 'Mājari' is not known.

This inscription on a bell in the Sībi temple registers the grant of the bell to the god Rangasvāmi (same as Narasimha of the previous inscription) at Sībi by the three sons of Narasaiya, Khāsā-chāman (personal attendant) to the then king of Mysore, namely Dafēdār Rangaiah, Sērvēgāra Sībayya and Kṛishṇayya.

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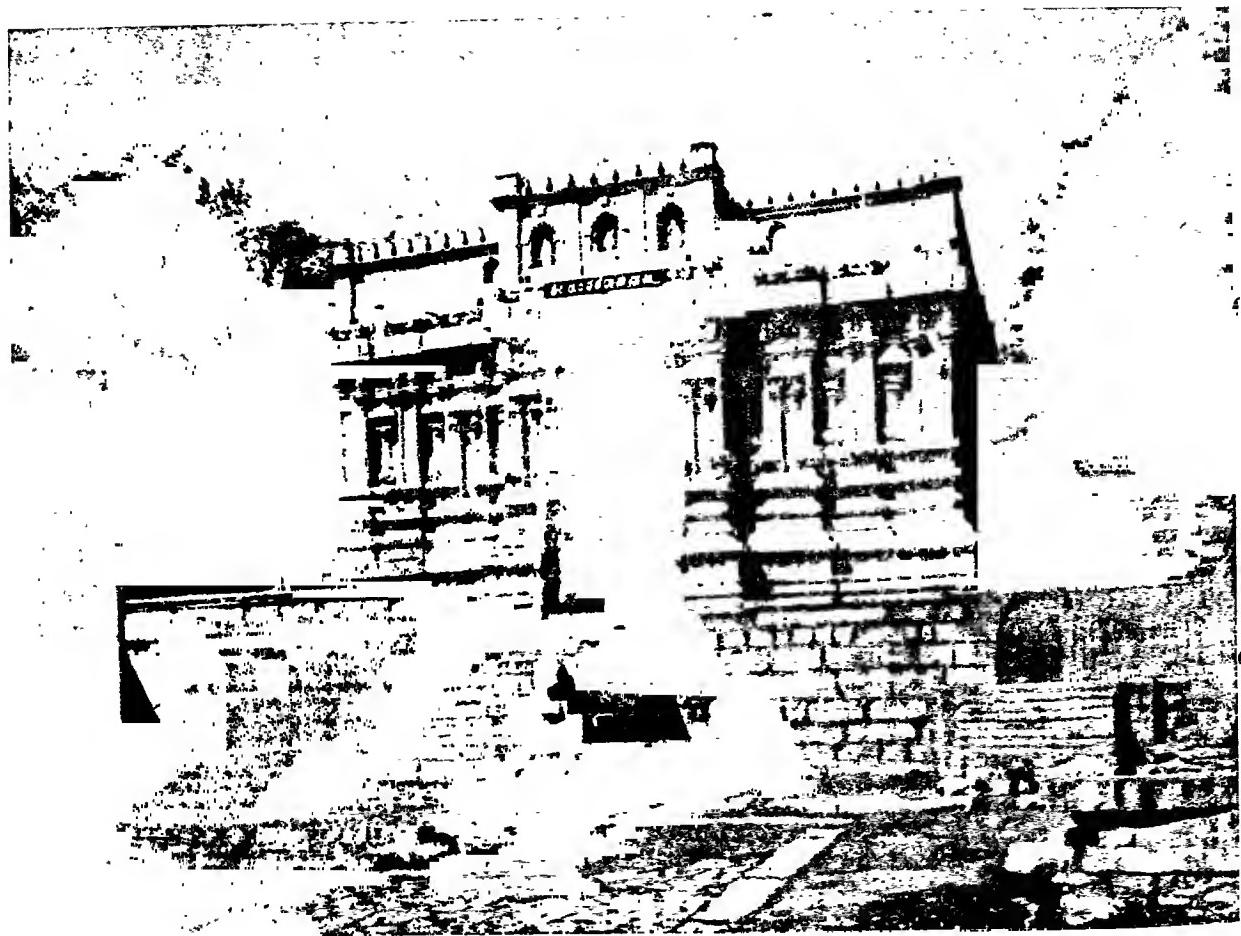
Illustrations





HEAD OF GOMATESVARA, SRAVANABELGOLA (p. 37).

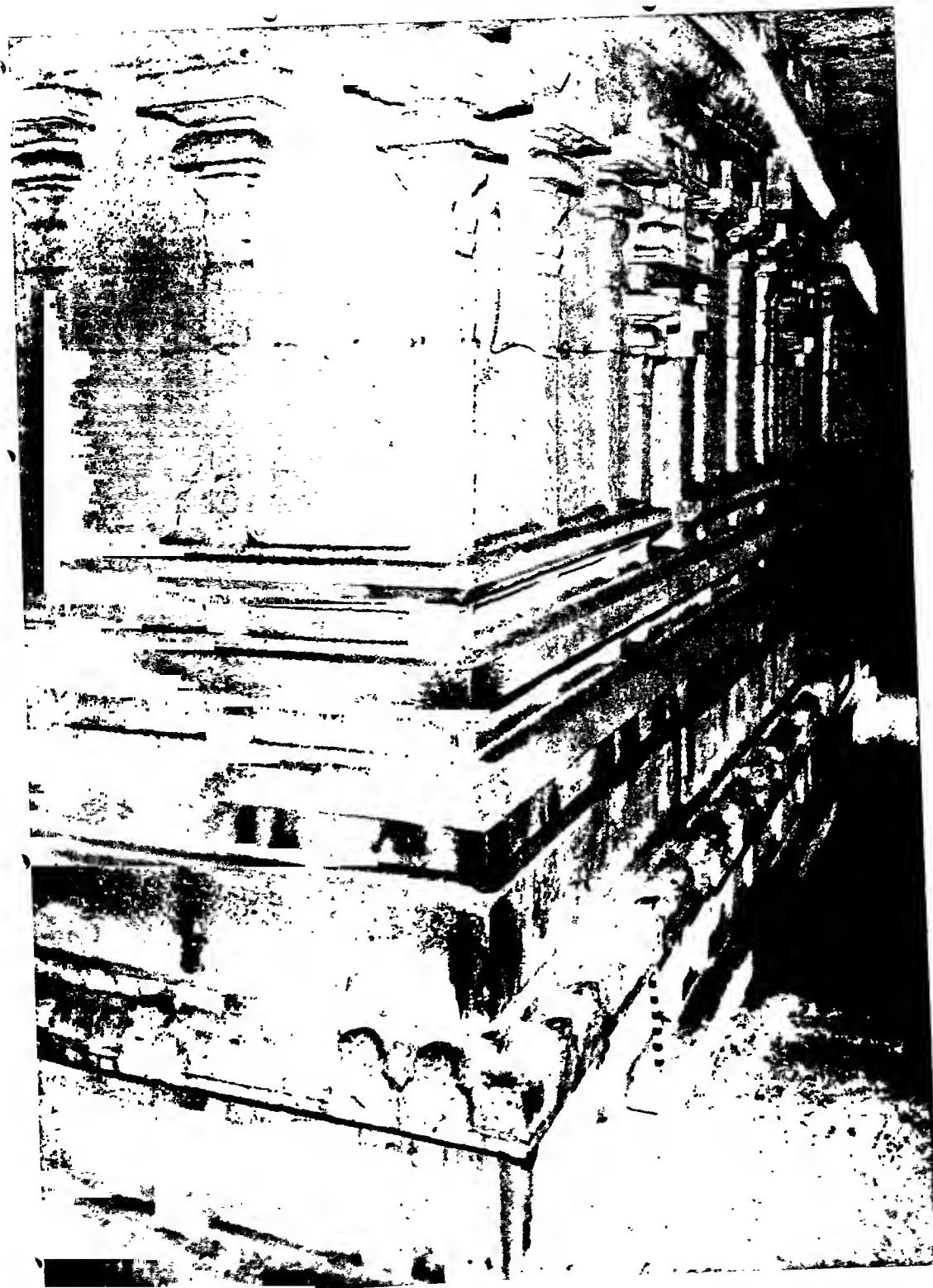
PLATE II



FRONT VIEW OF MAHADVARA, CHAMPAKADHAM TEMPLE, BANNERUGHATTA (p. 31).

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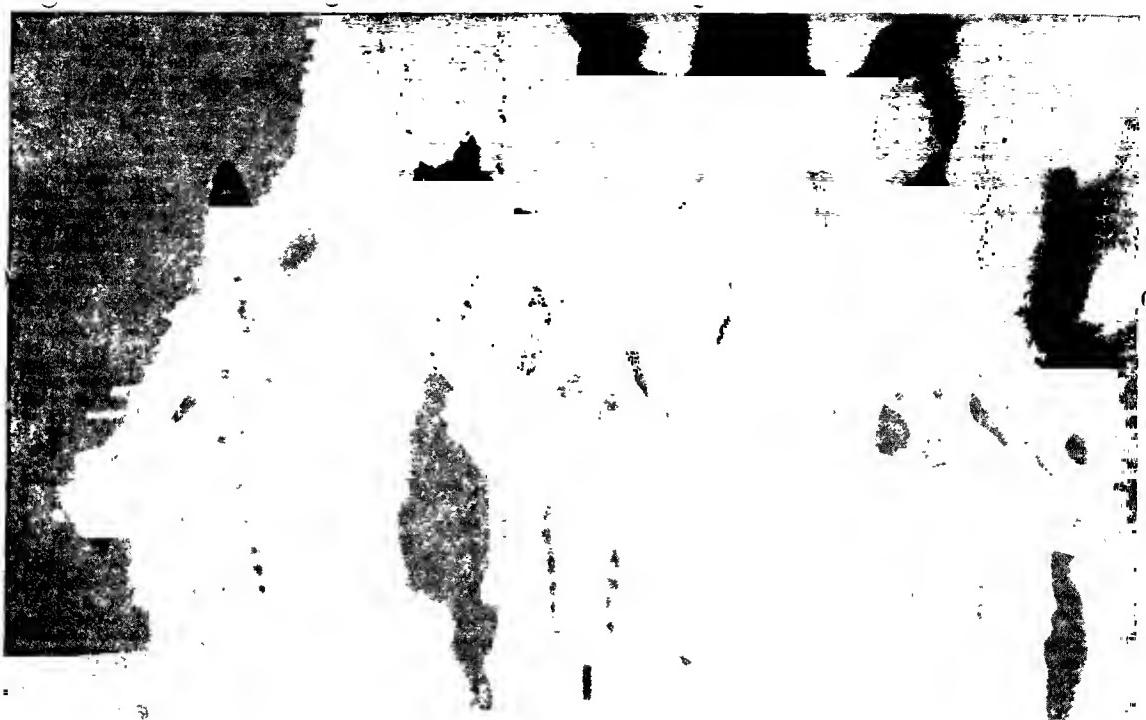
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WALL DETAIL, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

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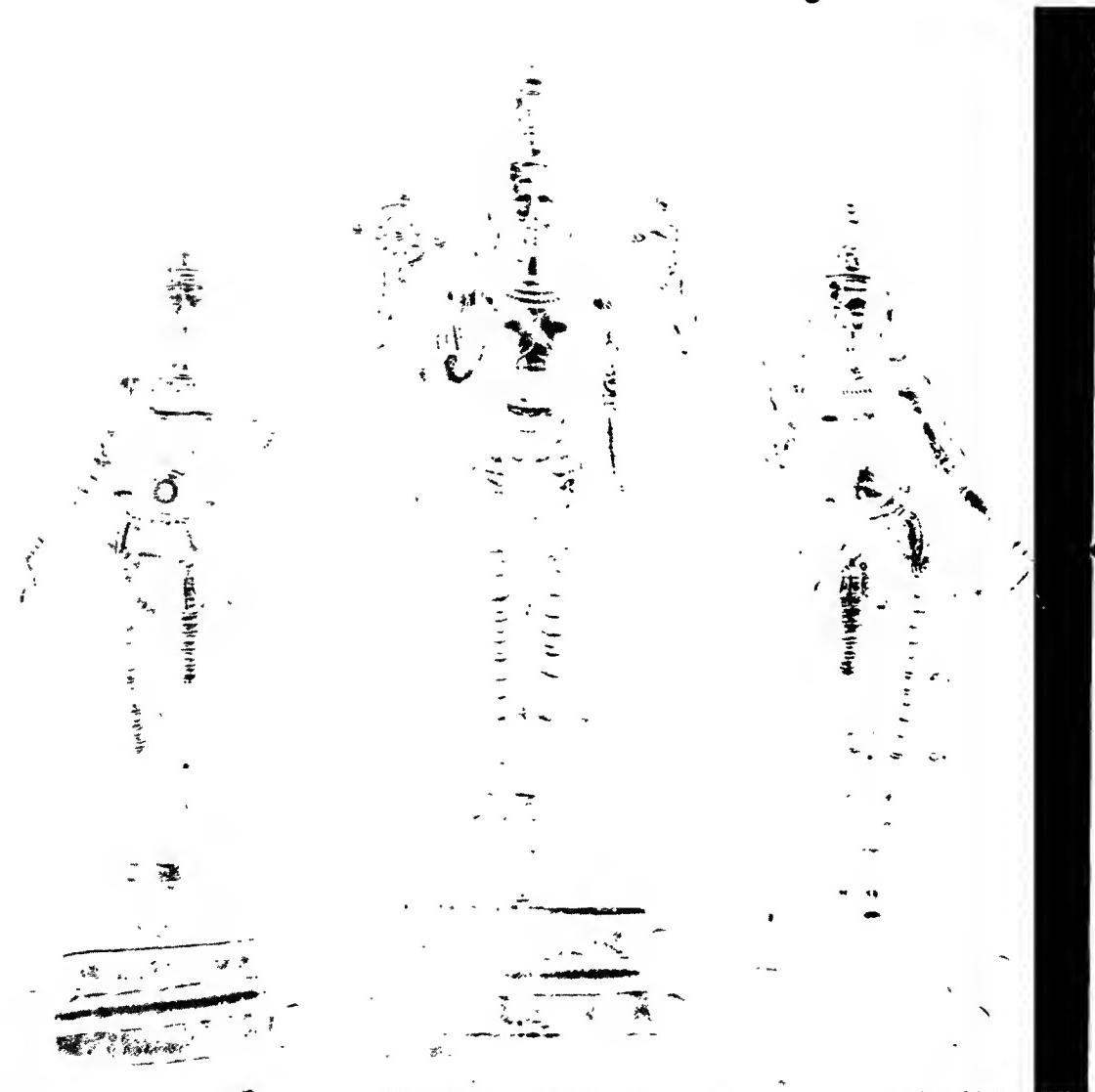
PLATE IV



CHAMPAKADHAMA WITH HIS CONSORTS, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

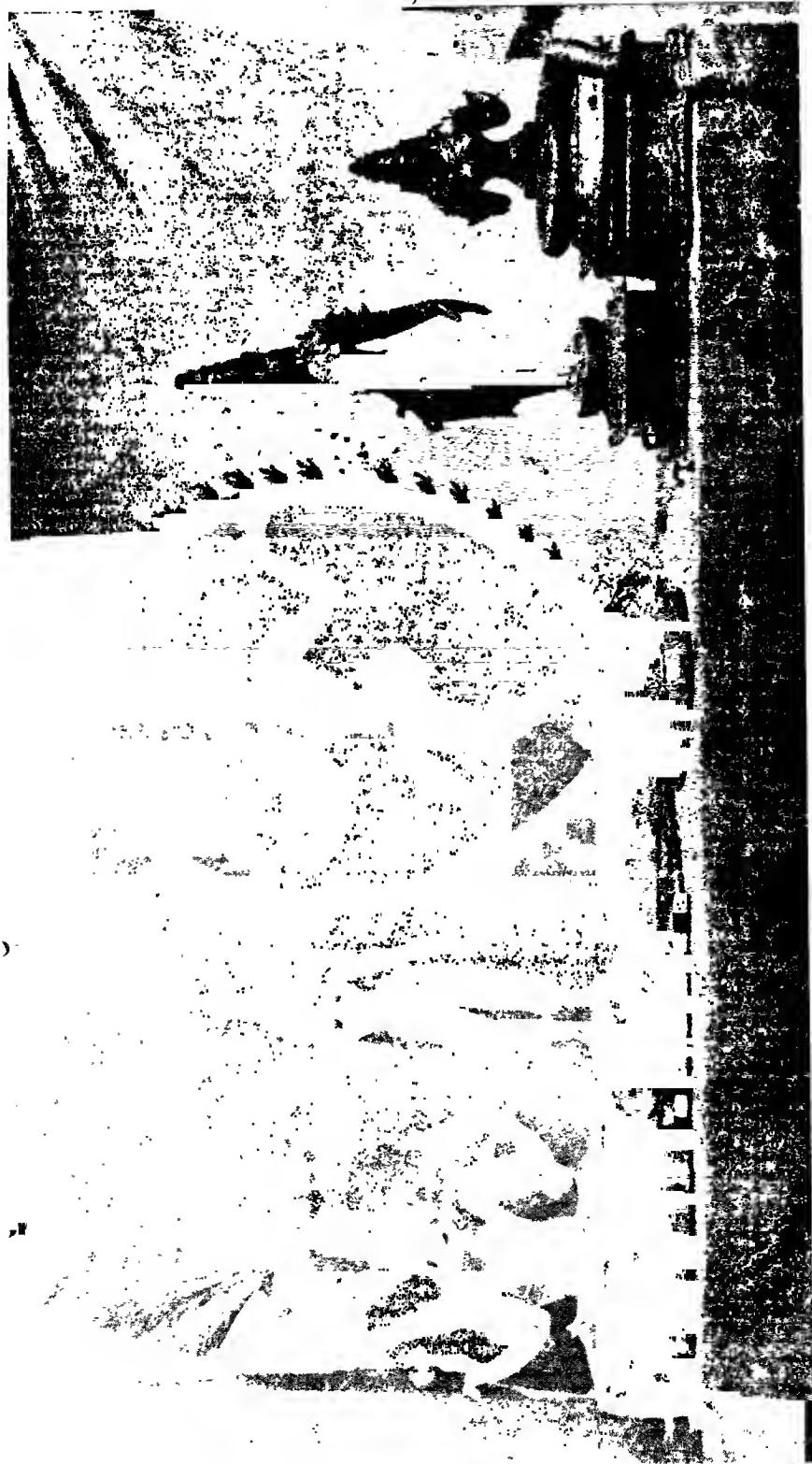
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PLATE V



PROCESSIONAL IMAGES OF CHAMPAKADHAMA GROUP, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31)
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PLATE VI



GROUP OF PROCESSIONAL IMAGES, KUDALUR (p. 32).

PLATE VII



NATARAJA, KUDALUR (p. 32).



SIVA, KUDALUR (p. 33).

PLATE IX



FEMALE DEITIES, KUDALUR (p. 33)

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PLATE X



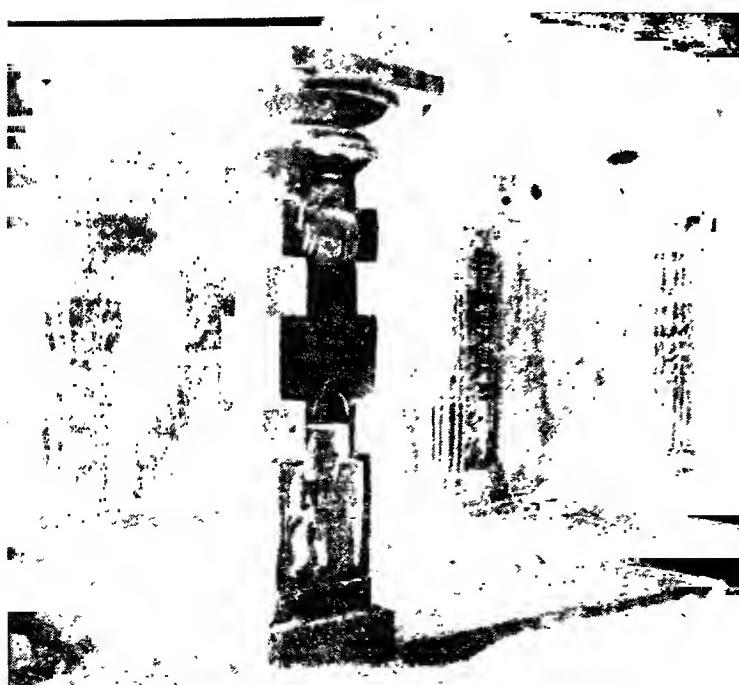
PARVATI, KUDALUR (p. 33).

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PLATE XI



RAMESVARA TEMPLE, NIRGUNDA (p. 34).



NAVARANGA PILLARS, KESAVA TEMPLE, NIRGUNDA (p. 34).

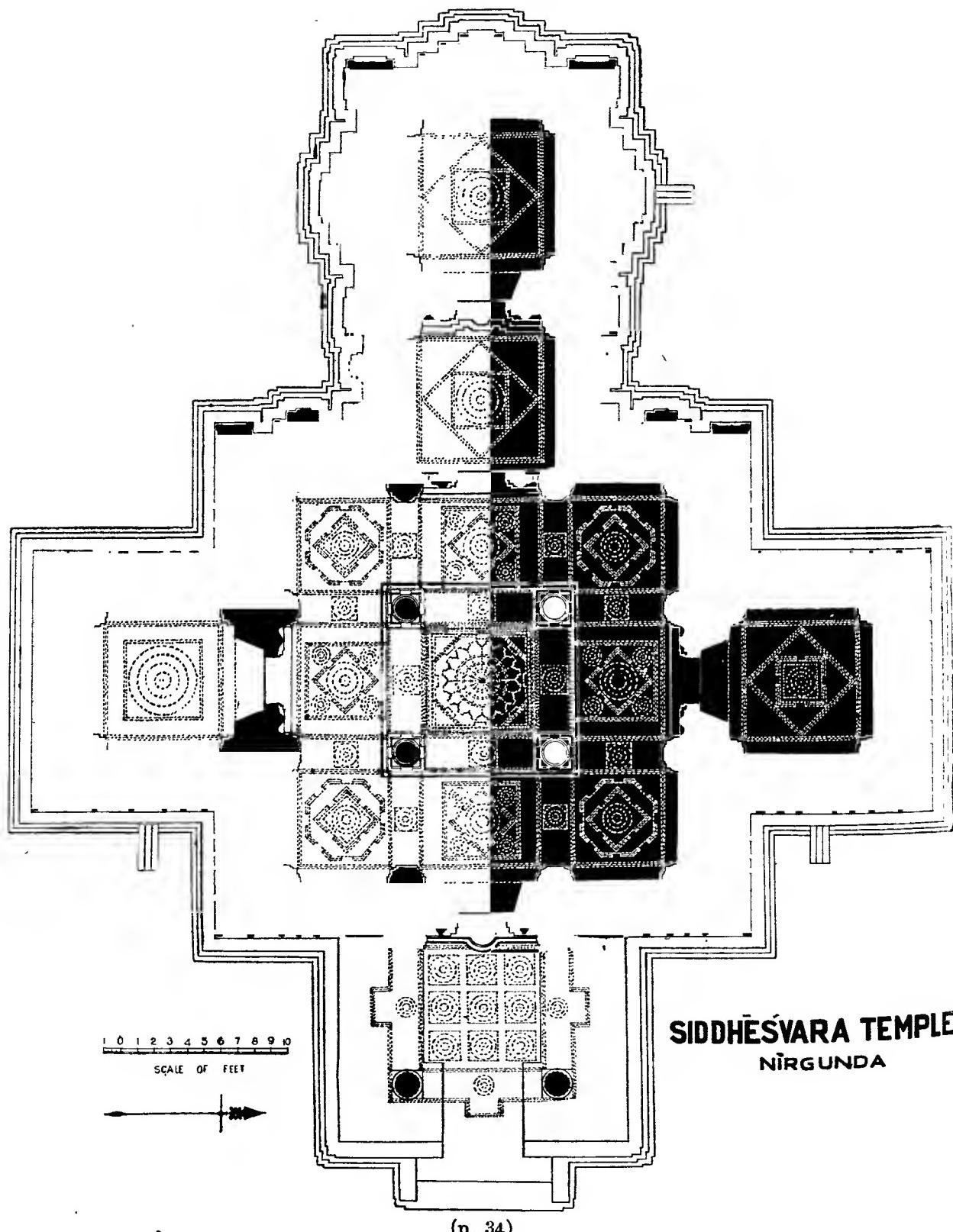
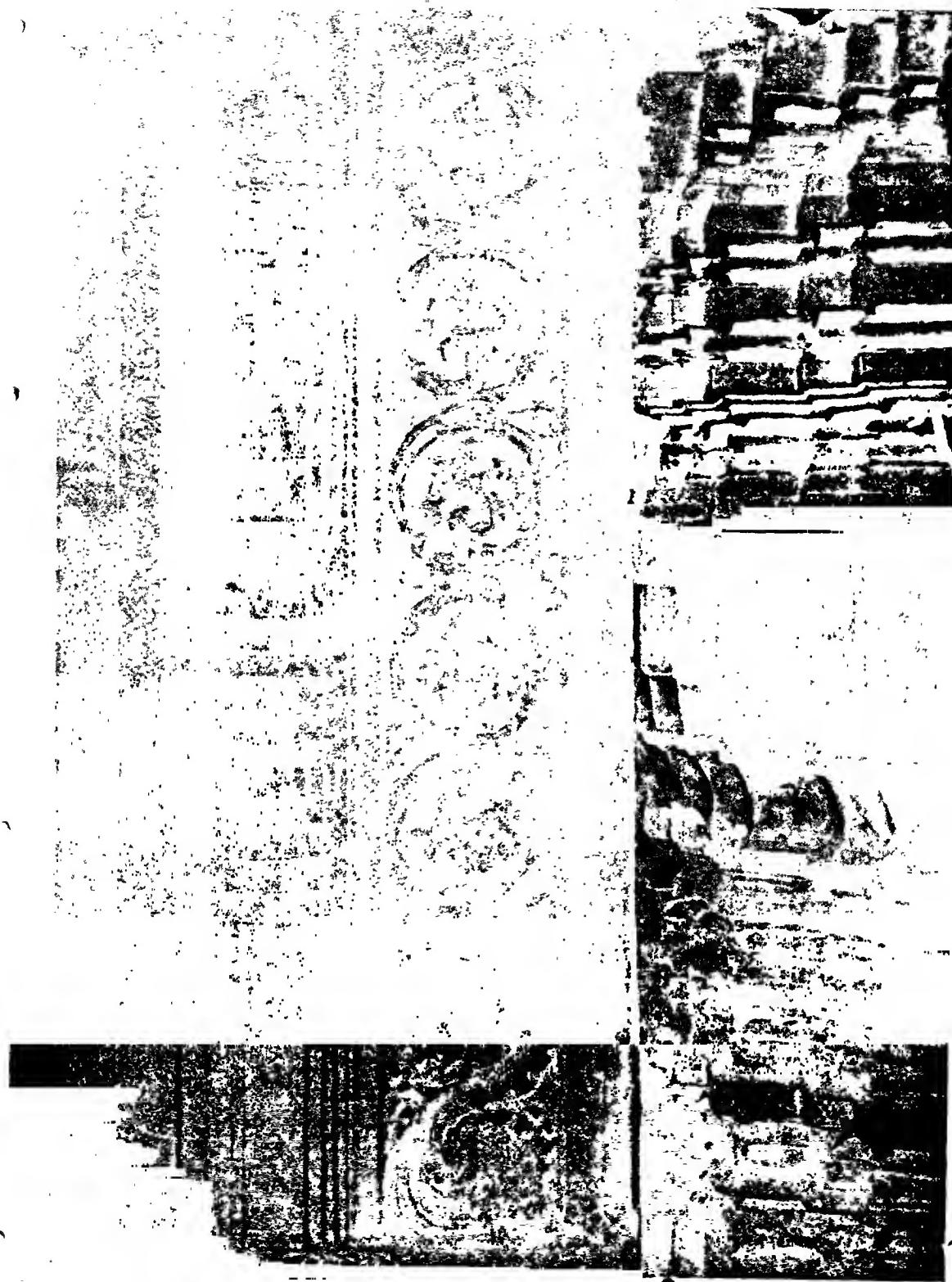
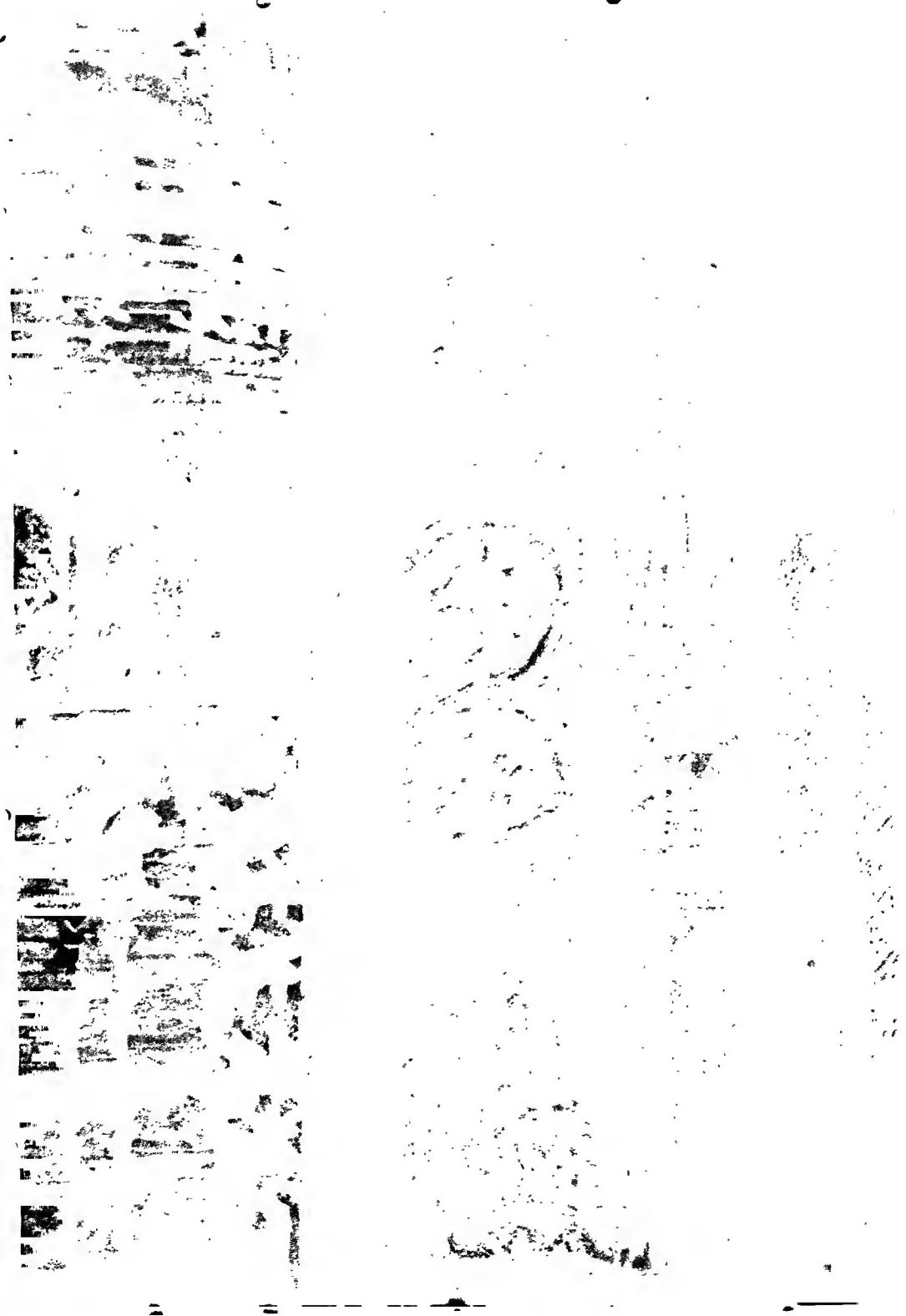


PLATE XIII



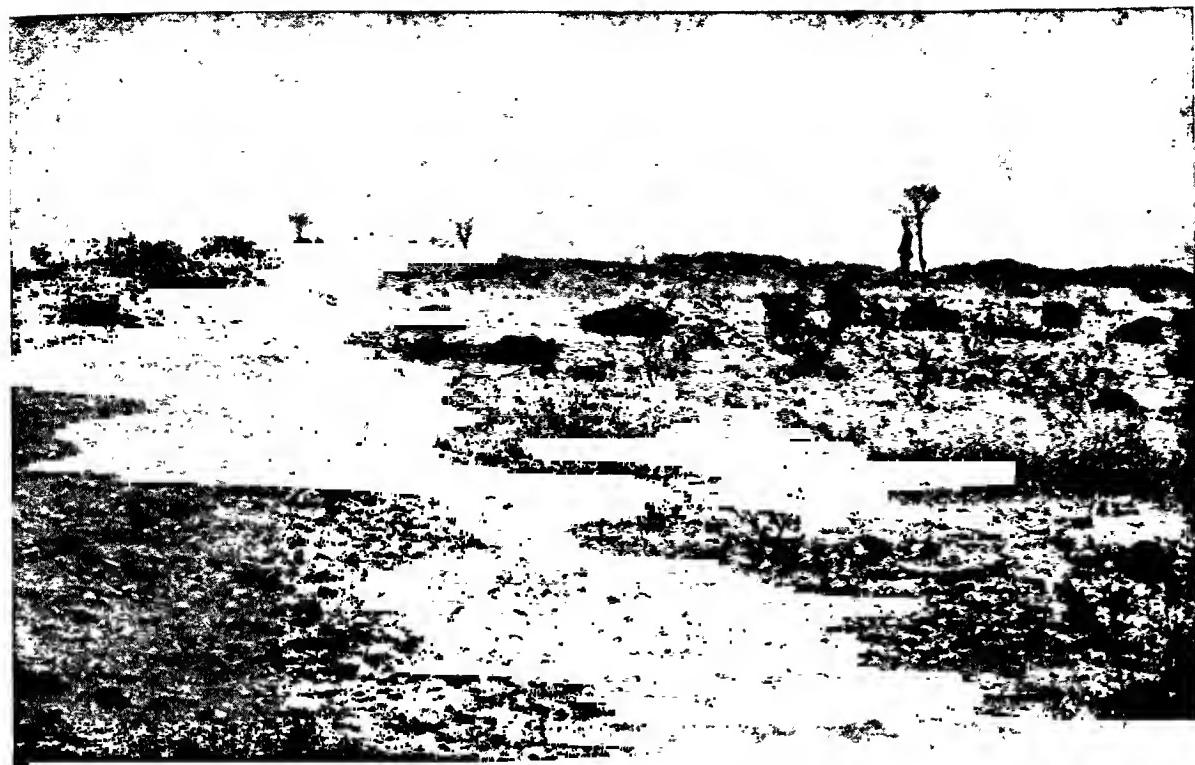
SUKANASI DOORWAY JAMB, SIDDHESVARA TEMPLE, NIRGUNDA (p. 34).

PLATE XIV



SUKANASI DOORWAY JAMB, SIDDHESVARA TEMPLE, NIRGUNDA (p. 34)

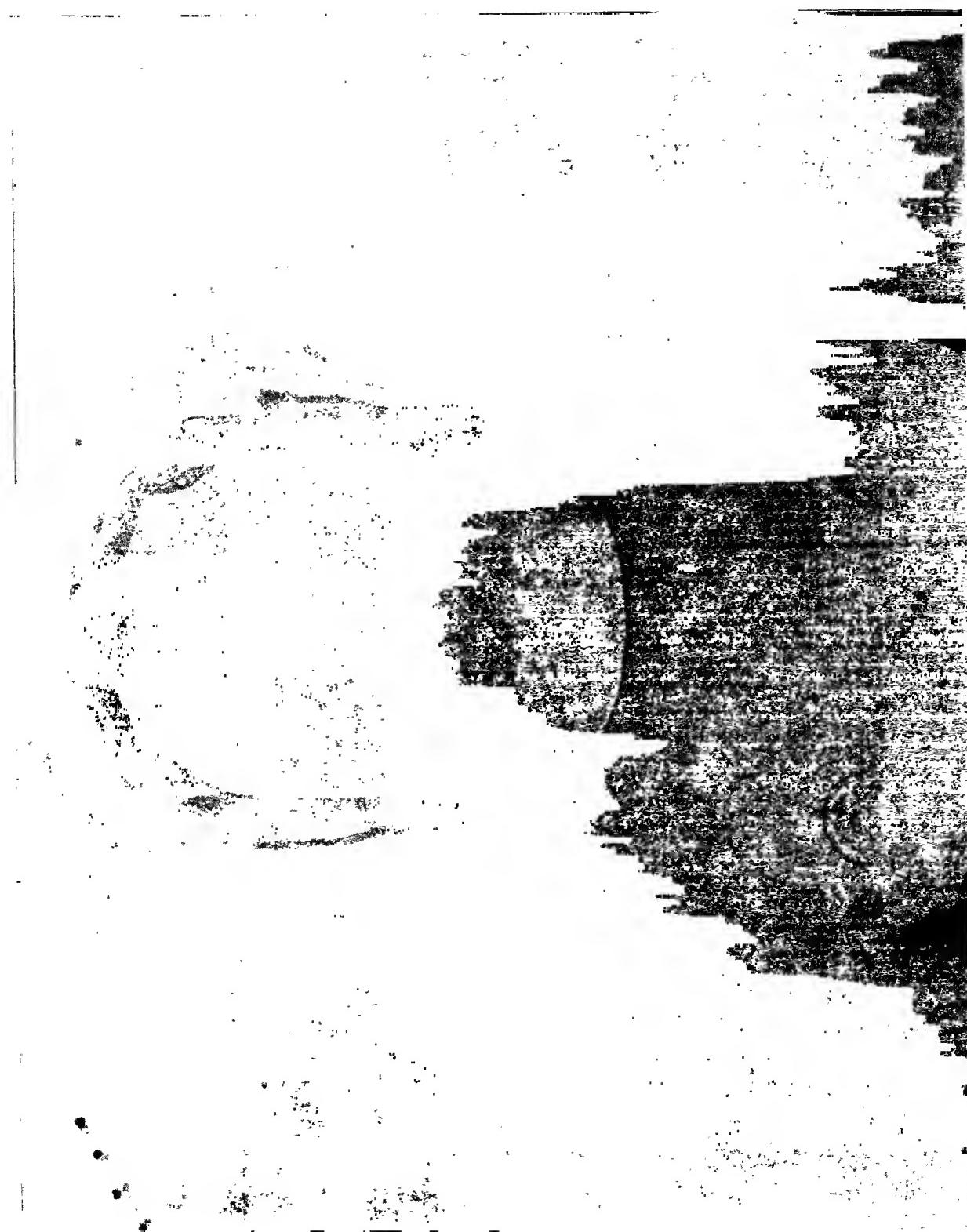
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(1) VIEW OF MEgalithic SITE, TURUVANUR (p. 35).



(2) A MEgalith (DISTURBED), TURUVANUR (p. 35).



BUST OF GOMATISVARA, SHAVANA BELGOLA (P. 37).

PLATE XVII



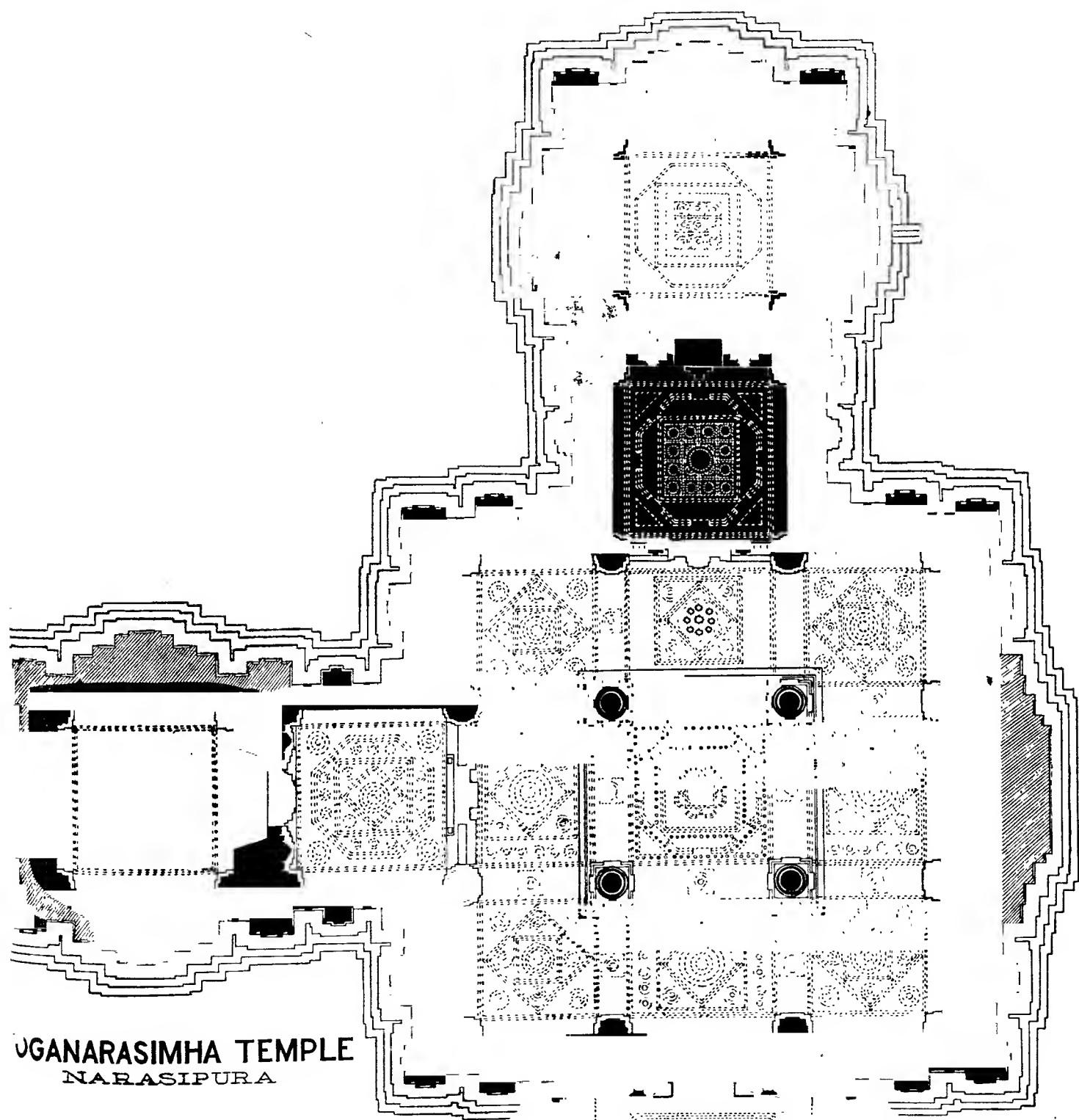
FACE OF GOMATESVARA SHOWING THE CRACKS, SRAVANABELGOLA (p. 37).

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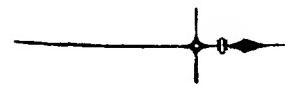
PLATE XVIII



CURLS OVER THE HEAD OF GOMATESVARA, SRAVANABELGOLA. [NOTE THE CRACKS APPEARING ON THE CURLS], (p. 37).



UGANARASIMHA TEMPLE
NARASIPURA



5 10 15 20
FEET

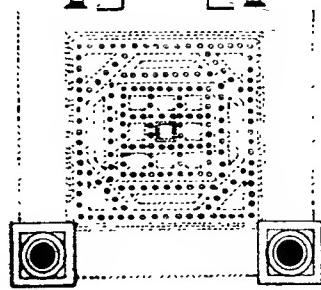
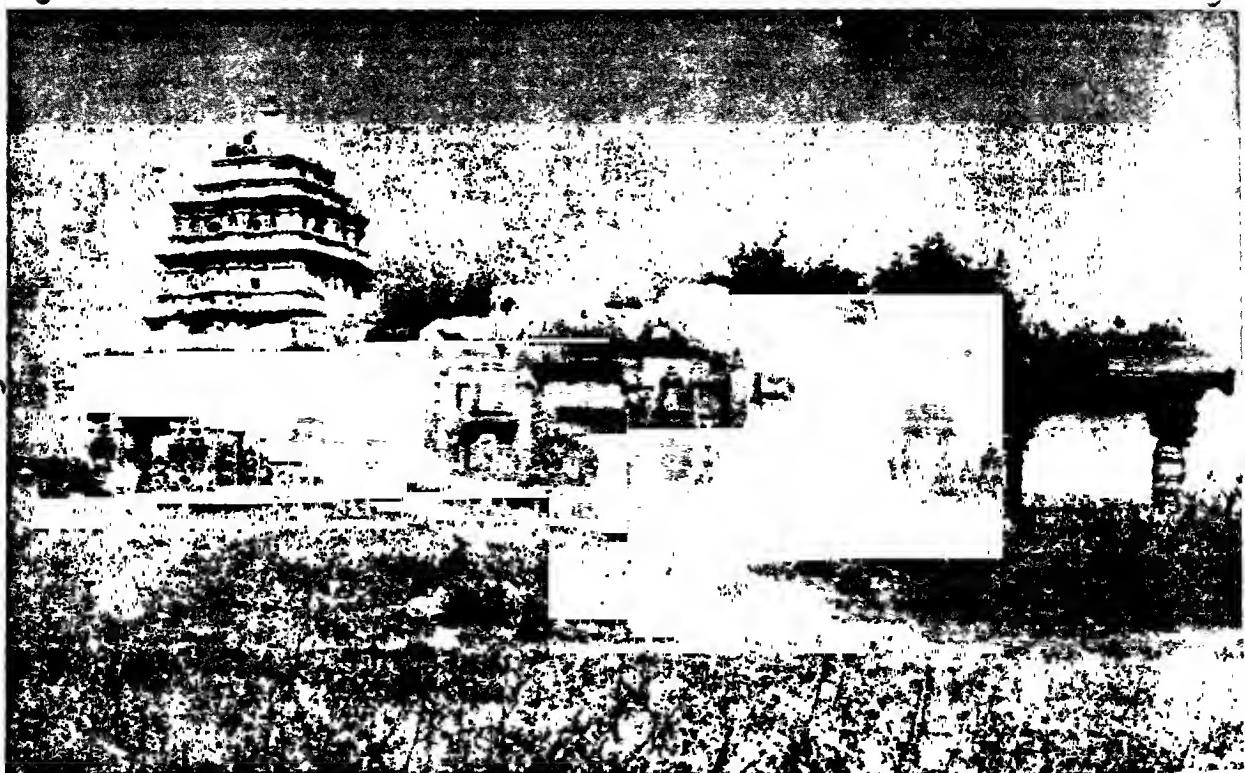


PLATE XX



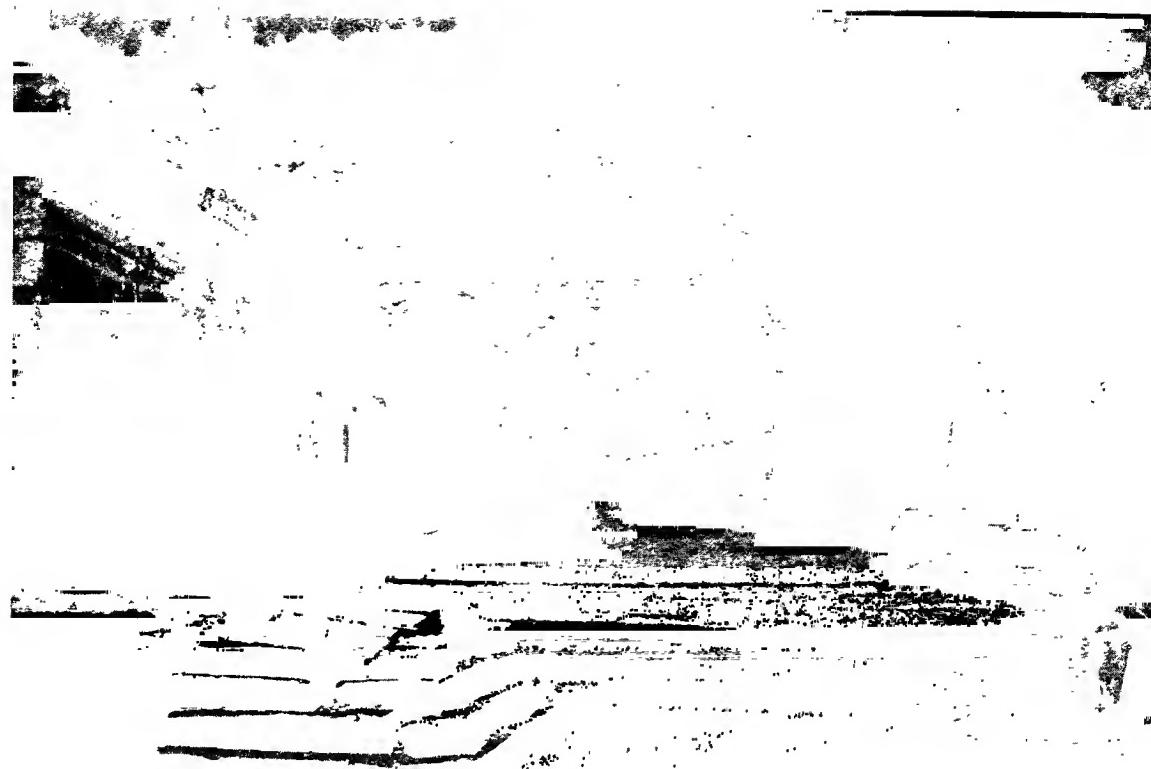
YOGANARASIMHA TEMPLE, GENERAL VIEW, NARASIPURA (p. 37).

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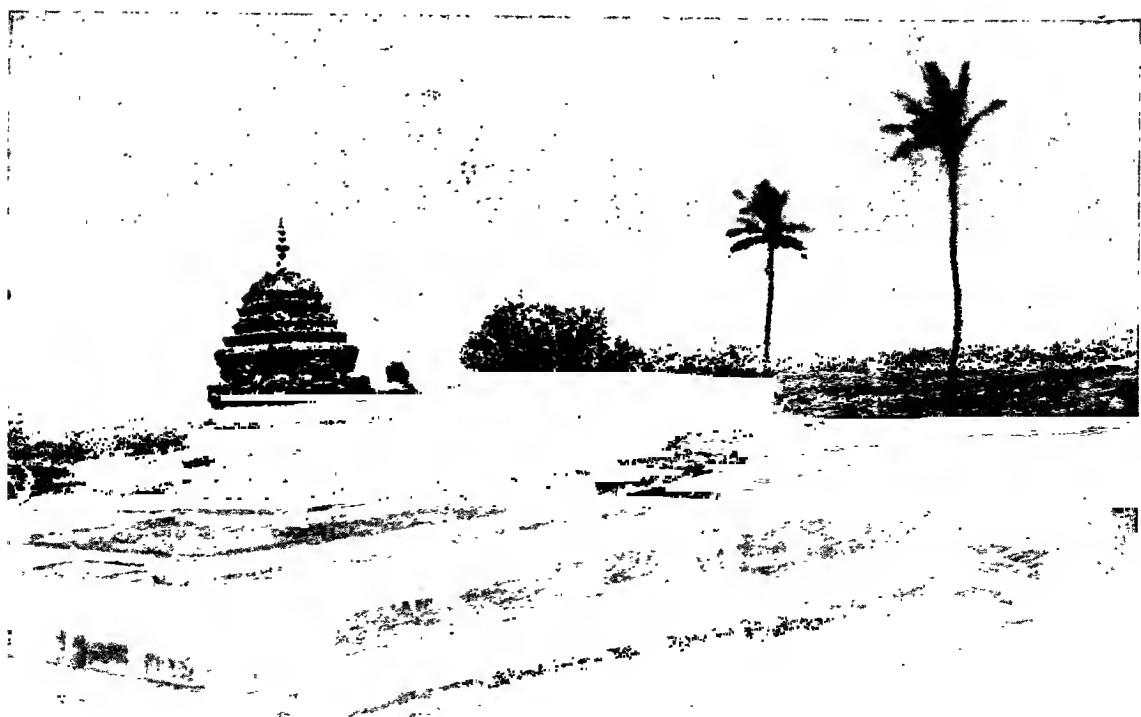
PLATE XXI



YOGANARASIMHA, NARASIPURA (p. 38).



MALLIKARJUNA TEMPLE, PUSHPAGIRI (p. 38)



MALLIKARJUNA TEMPLE, PUSHPAGIRI, CLOSE VIEW (p. 38)

PLATE XXIII



MAHADVARA, MALLIKARJUNA TEMPLE, PUSHPAGIRI (p. 39).

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PLATE XXIV



MADHAVA, BHAIKVA TEMPLE, BHAIKAVANAGUDDA (p. 39).

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PLATE XXV



SURYA, BHAIKVA TEMPLE, BHAIKAVANAGUDDA (p 39).

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MAHISHASURAMARDINI, BHAIKVA TEMPLE, BHAIKAVANAGUDDA (p. 39).

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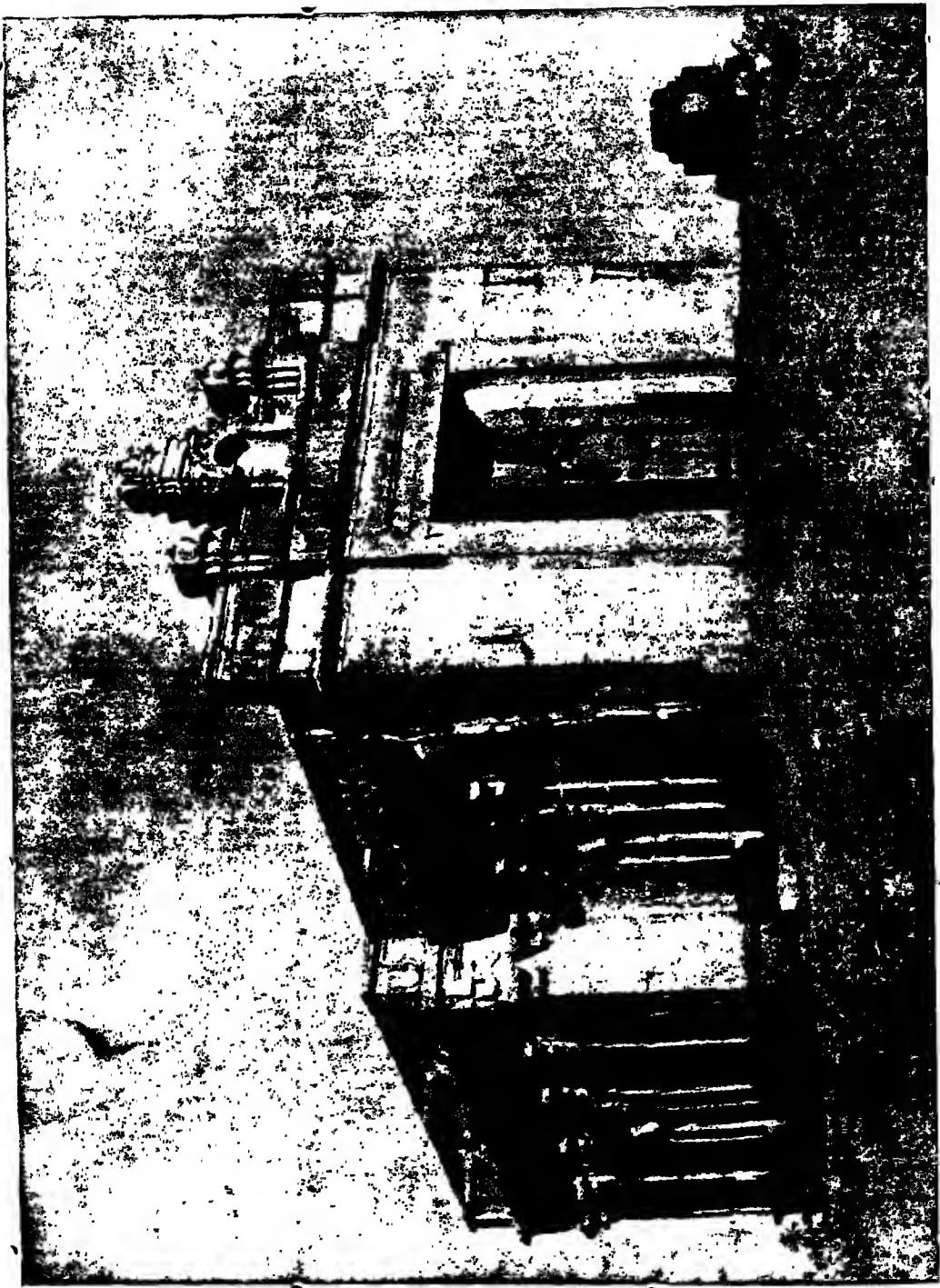
PLATE XXVII



BHAIRAVA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p. 39).

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PLATE XXVII



SOUTH-EAST VIEW OF VARAHANATHA TEMPLE, VARA HANATHAKALLAHALLI (p. 39).

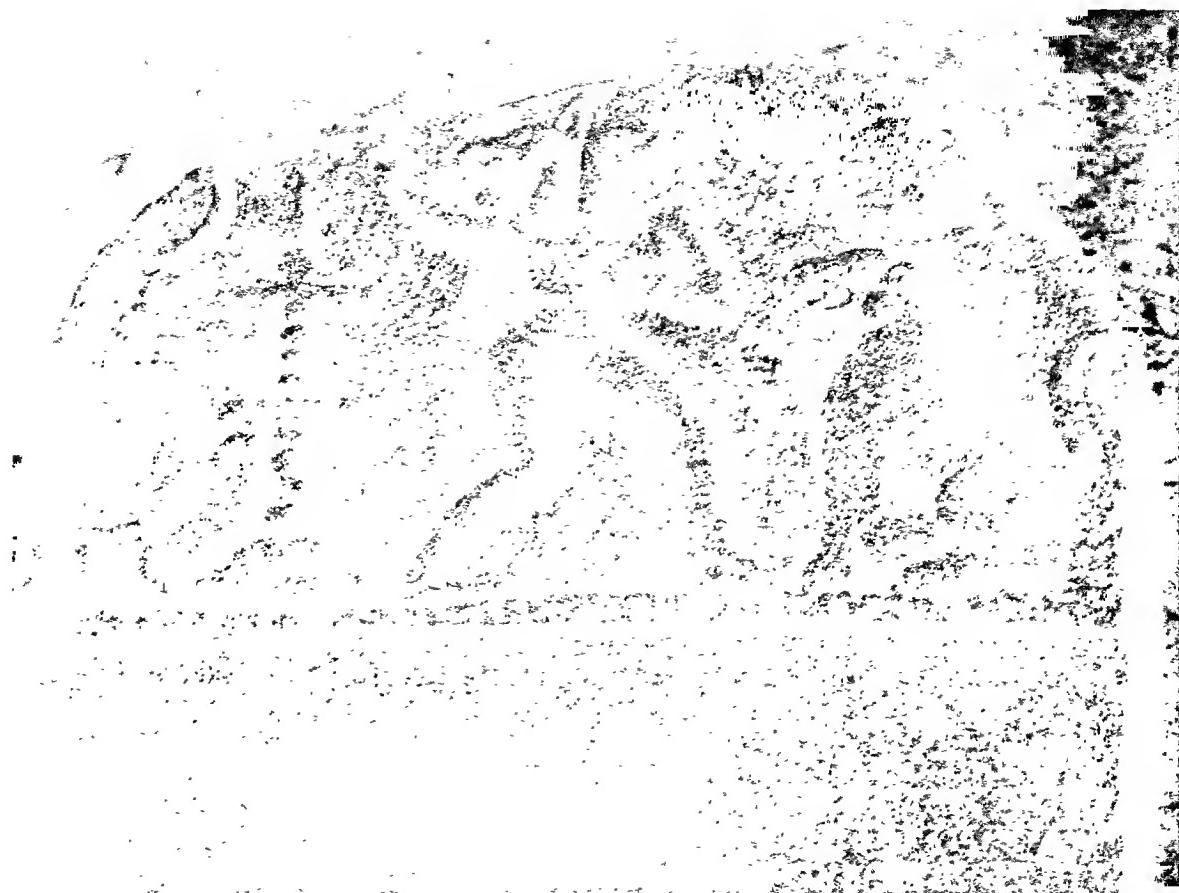
PLATE XXIX



VARAHANATHA, VARAHANATHA TEMPLE, VARAHANATHAKALLAHALLI (p. 39).

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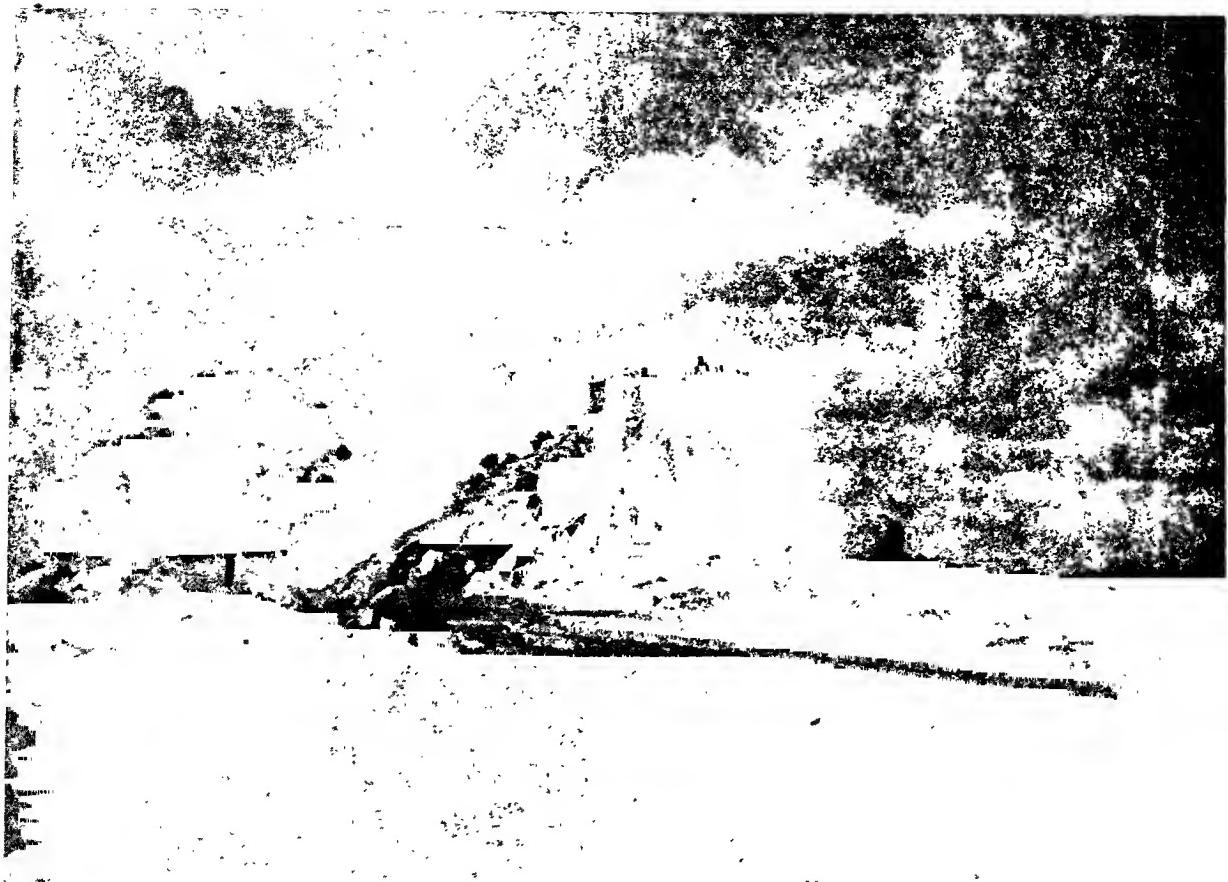
PLATE XXX



TOP OF AN INSCRIPTION SLAB IN FRONT OF VARAHANATHA TEMPLE, VARAHANATHAKALLAHALLI (p. 39)

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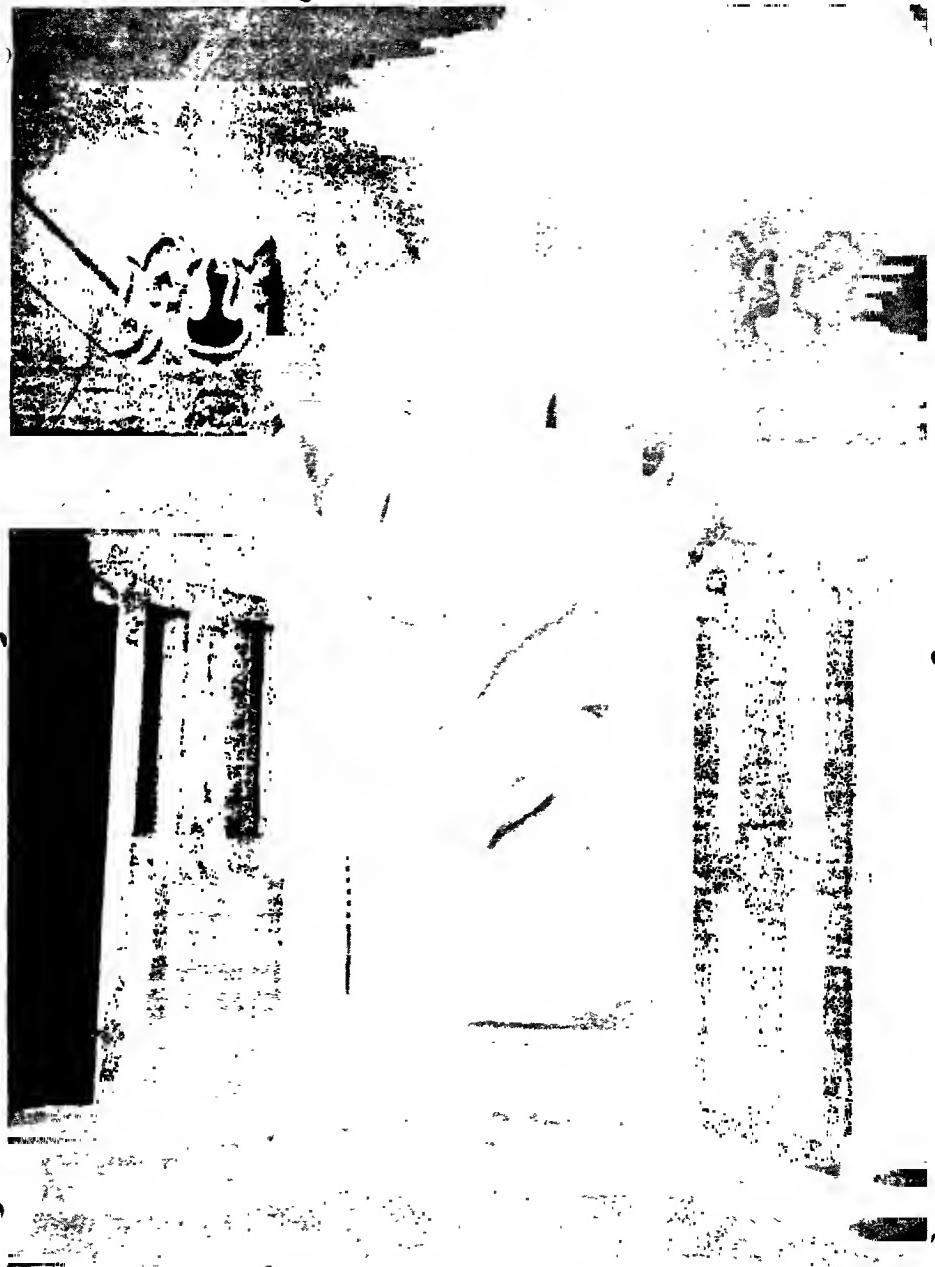
PLATE XXXI



GOMTAGIRI HILL (p. 40).

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PLATE XXXII



STATUE OF GOMATESVARA, GOMATAGIRI (p. 40).

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PLATE XXXIII



BACK VIEW OF GOMATA, GOMTAGIRI (p. 40).

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PLATE XXXIV



GOMATA AT GOMATAGIRI (WITH OLD CANOPY) (p. 49).

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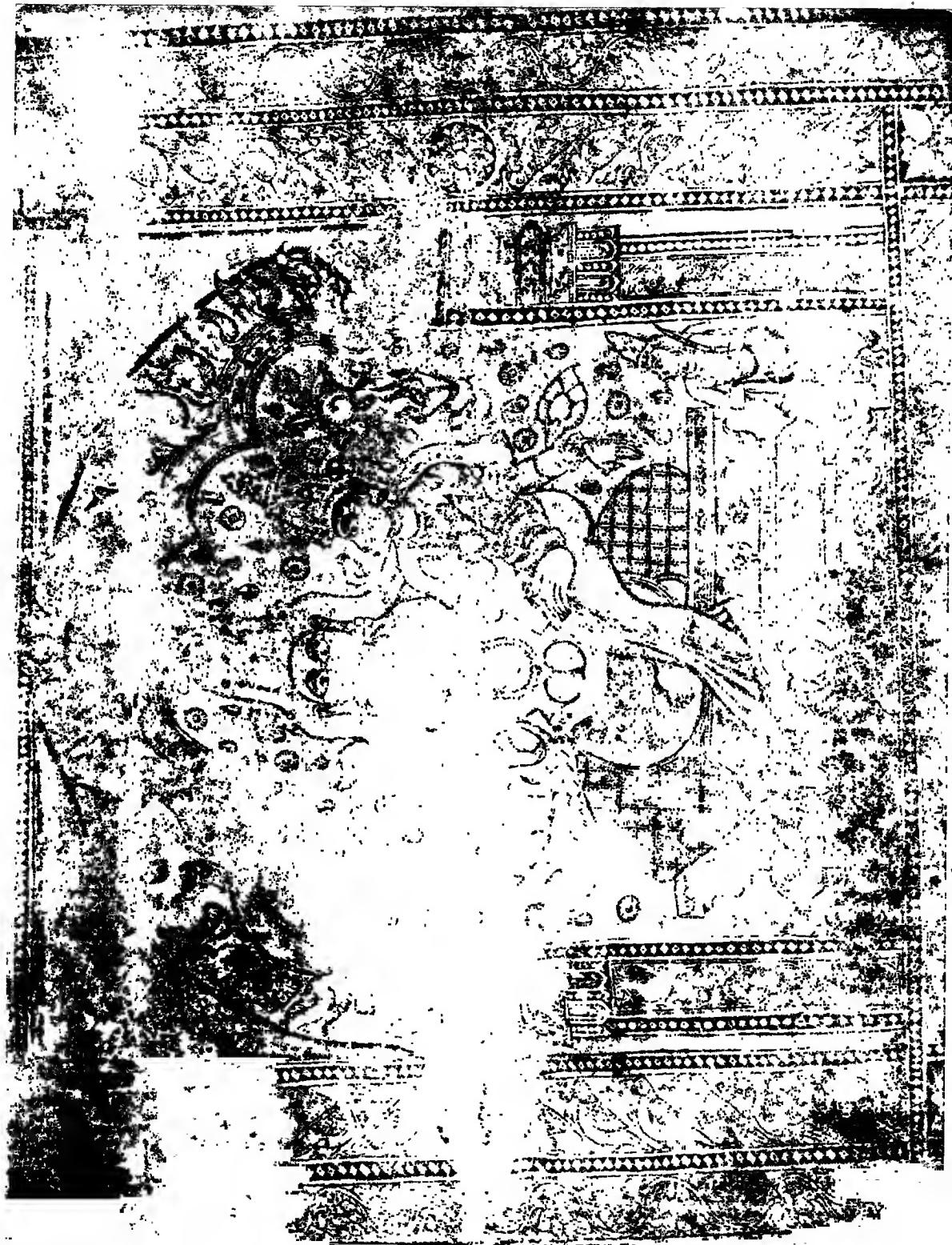
PLATE XXXV



GAJASURAMARDANA, CEILING PAINTING, DIVYALINGESVARA TEMPLE, HAKADAHALLI (p. 41).

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PLATE XXXVI



LAKSHMINARAYANA, CEILING PAINTING IN DIVVALINGESVARA TEMPLE, HARADANAHALLI (p. 41).

PLATE XXXVII



PILLAR OF THE NANDI MANTAP, ARKESVARA TEMPLE, HALE-ALUR
(p. 42)

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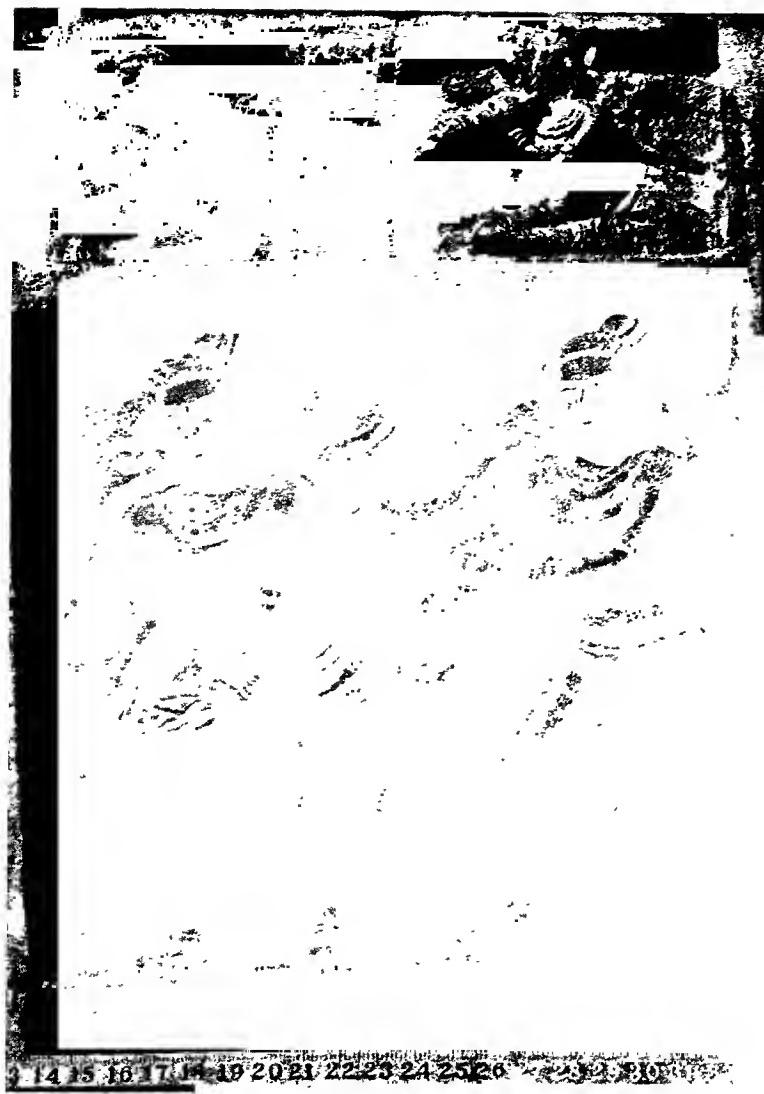
PLATE XXXVIII



WARRIORS SAILING IN A BOAT, ON THE CUBICAL FACE OF A PILLAR,
ARKESVARA TEMPLE, HALE-ALUR (p. 42).

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PLATE XXXIX



14 15 16 17 18 19 20 21 22 23 24 25 26

MUSICIANS ARKESVARA TEMPLE, HALE-ALUR (p. 42).

Mysore Archaeological Survey]

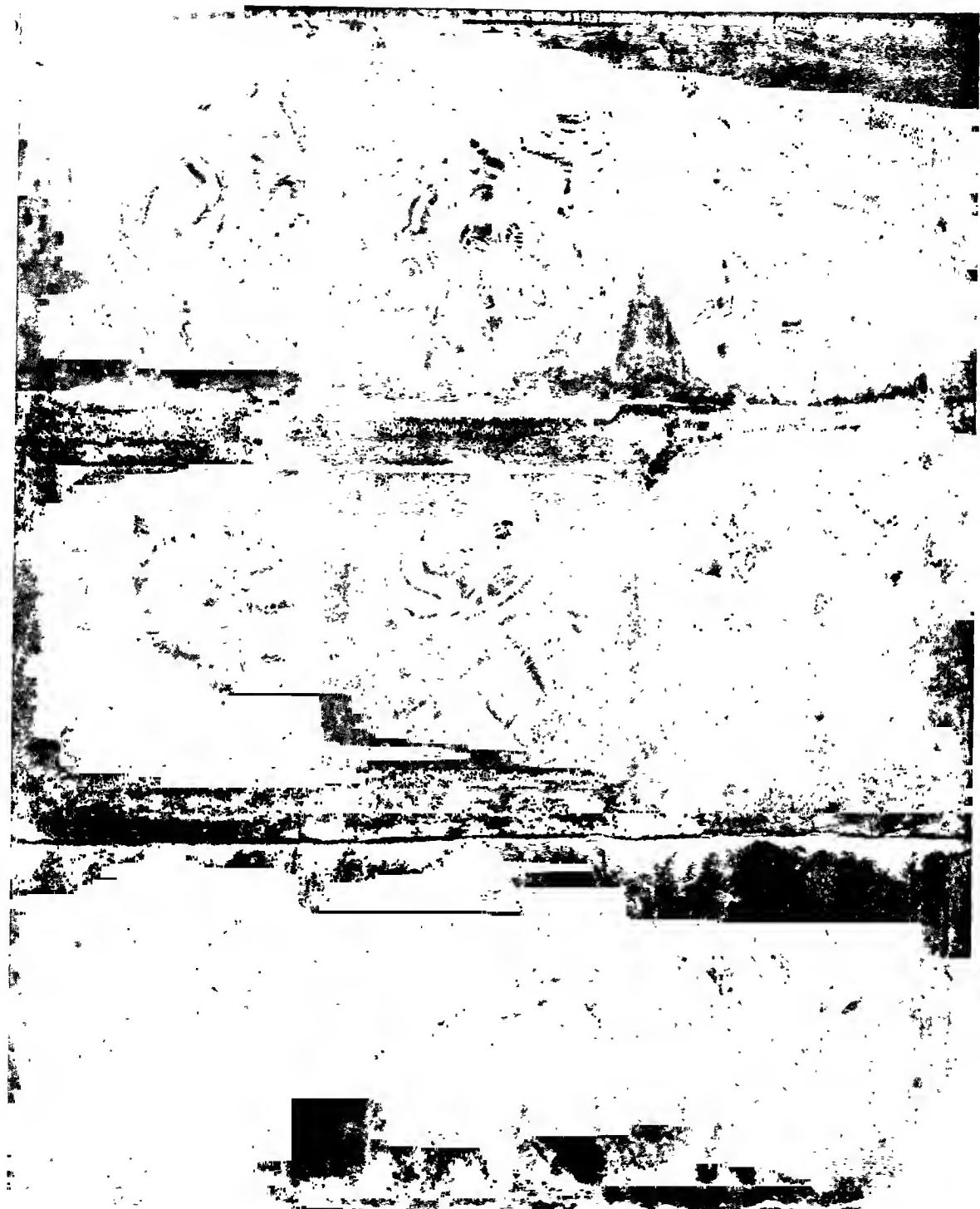
PLATE XL



MUSICIANS. ARKESVARA TEMPLE, HALE-ALUR (p. 42).

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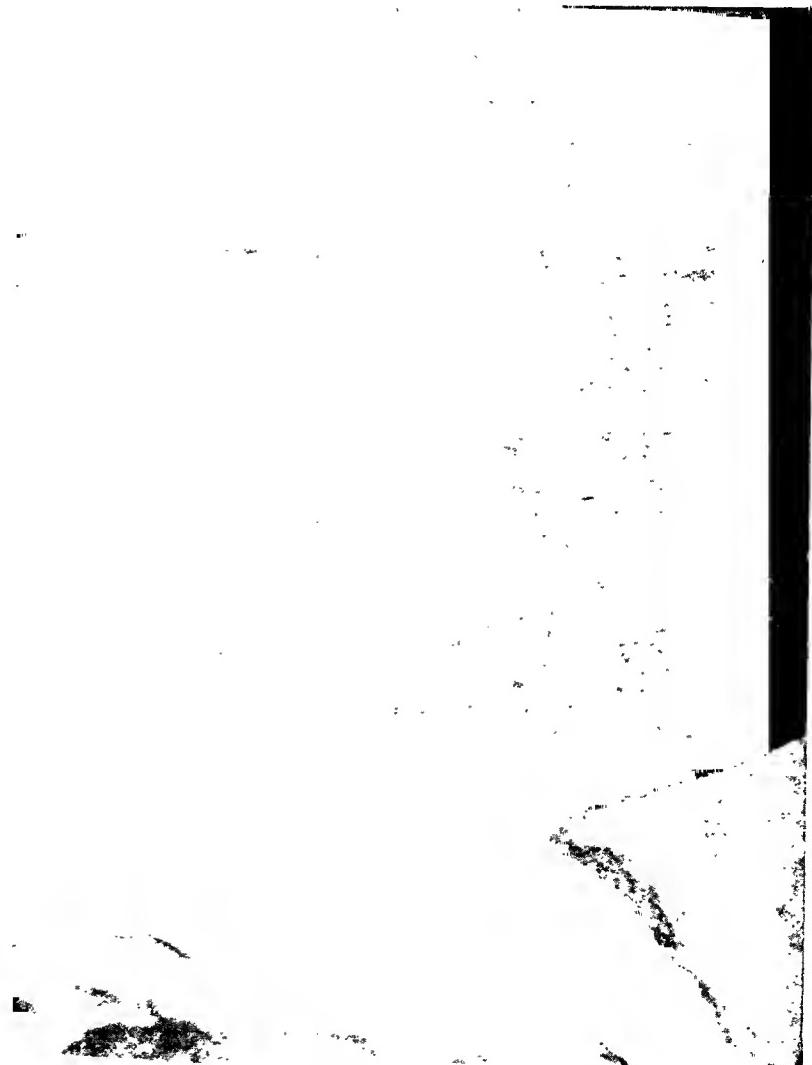
PLATE XLI



CENTRAL CEILING, ARKESVARA TEMPLE, HALE ALUR, (p. 42).

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PLATE XLII



INSCRIPTION STONE, HALE-ALUR (p. 42).

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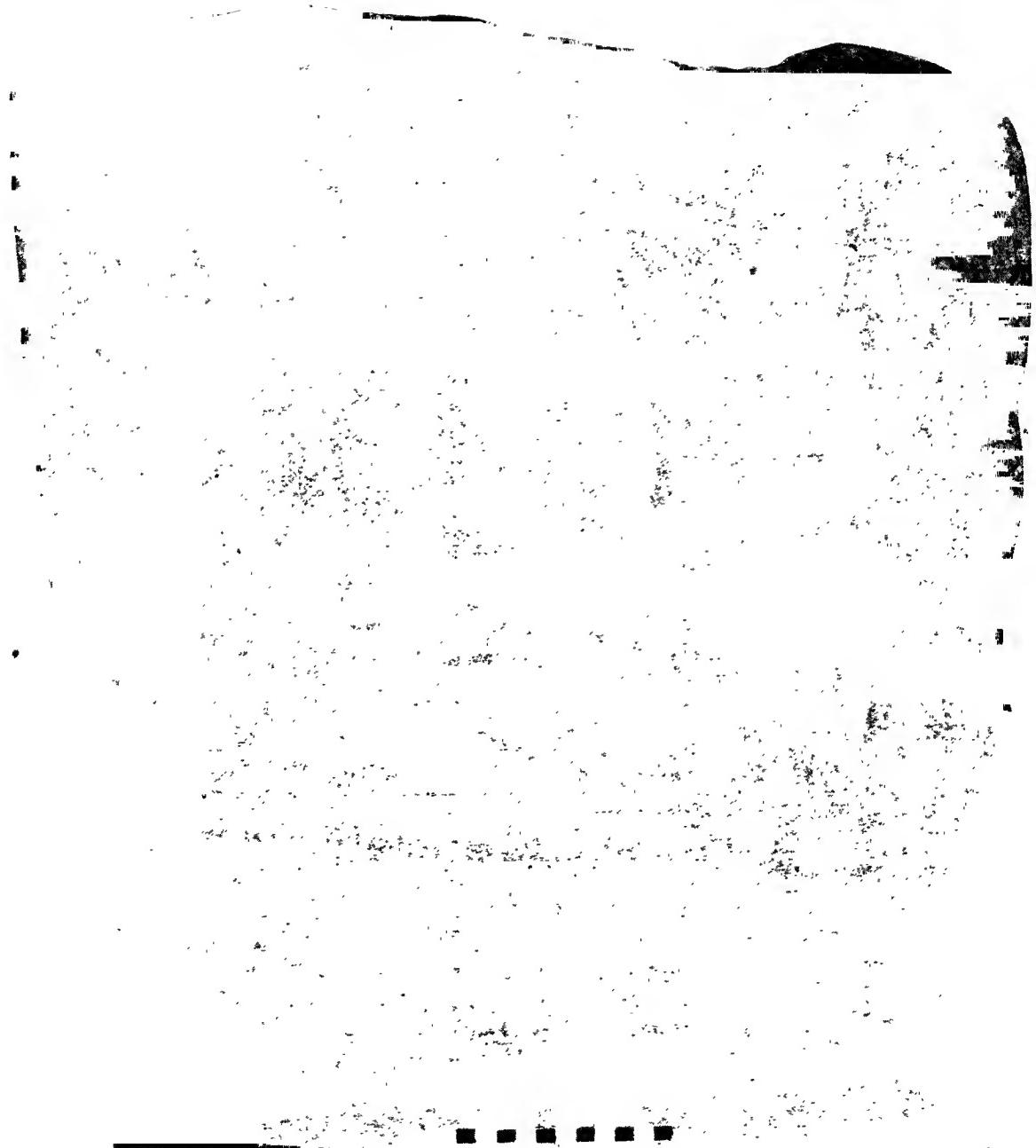
PLATE XLIII



NAVANA IMAGE AT BYADAMALALU (P. 43)

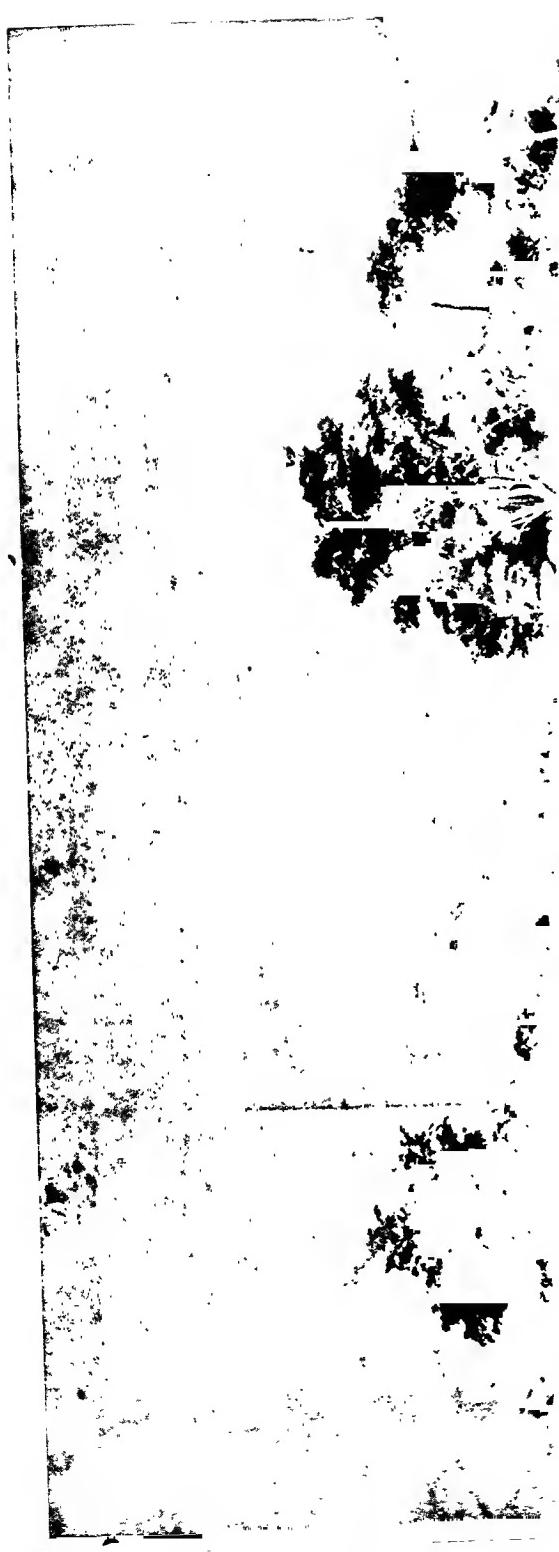
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PLATE XLIV



VIRAGAL, BYADAMALALU. (p. 43).

PLATE XLV



STONE CIRCLE OF A MEGALITH, ARAKALLAVADI-NARASAMANI, ALA, CHAMARAJANAGAR TALUK, (p. 43).

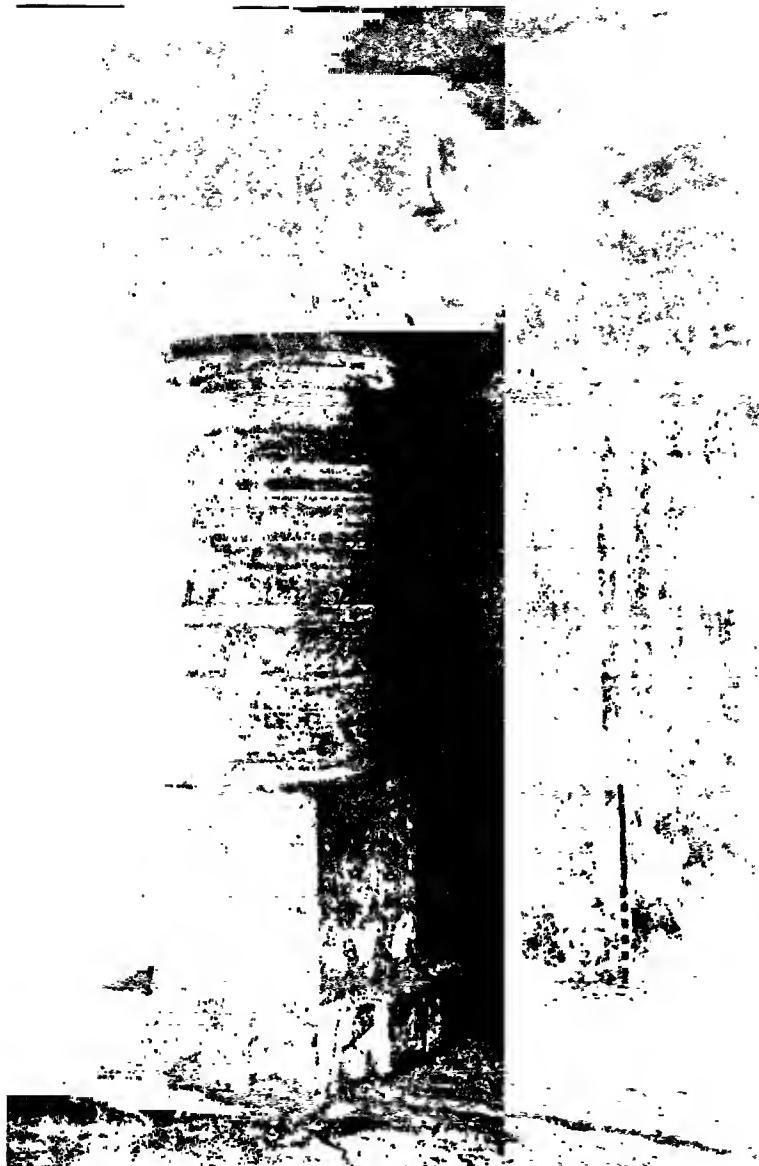
PLATE XLVI



CIST DISTURBED, NARASAMANGALA, (p. 43).

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PLATE XLVII



PILLAR, VENUGOPALA TEMPLE, GOPALA (p. 44).

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PLATE XLVIII



VENUGOPALA, VENUGOPALA TEMPLE, GOPALA (p. 44)

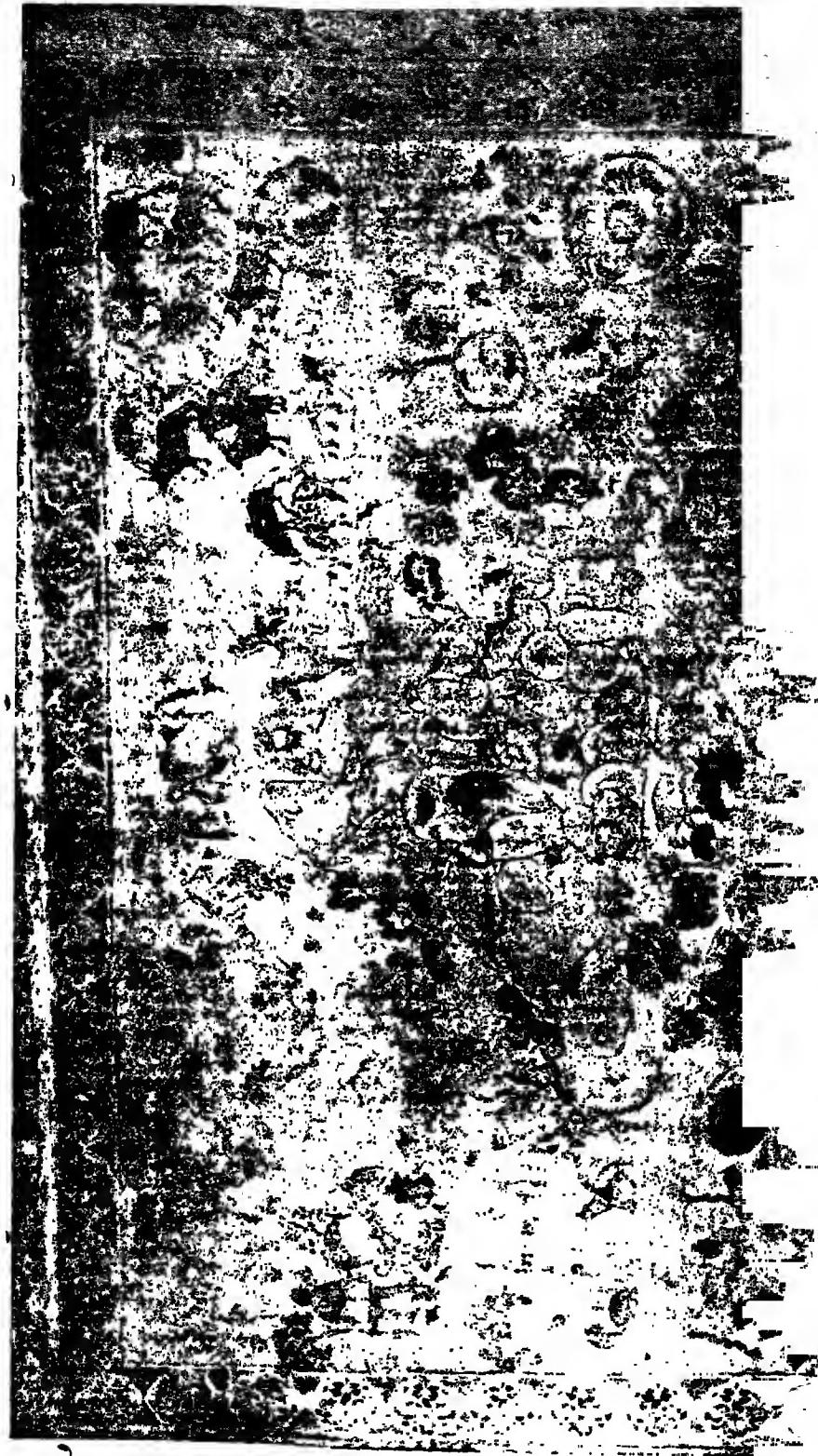
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PLATE XLIX



CEILING PAINTING, NARASIMHA TEMPLE, SIBI. (p. 15).

PLATE L



(CEILING PAINTING, NARASIMHA TEMPLE, SIBI (p. 45).

PLATE LI



GROUP OF VIRAGALS FROM HIREGUNDAGAL, (p. 45).



VIRAGAL FROM HIREGUNDAGAL, (p. 45).



VIRAGAL FROM HIREGUNDAGAL (p. 45).



VIRAGAL FROM HIREGUNDAGAL (p. 45).

PLATE LIII



CENTRAL CEILING IN NAVARANGA, KALLESVARA TEMPLE, ARALACUPPE (p. 46).

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PLATE LIV



NATARAJA IN CENTRAL CEILING OF NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPE (p. 46).

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PLATE LV



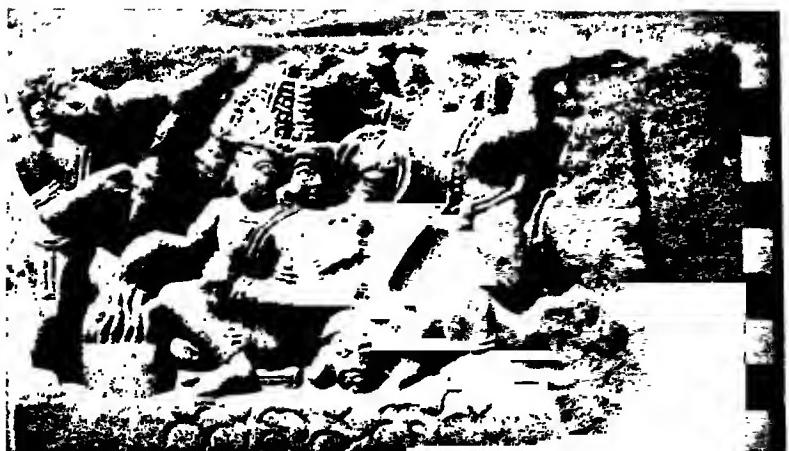
MAHISHASURAMARDHINI, A SCULPTURE FROM HALEBID (p. 47).

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PLATE LVI



RAMA DELIVERING RING TO HANUMAN, SCULPTURES FROM
HALEBID (p. 47).



RAVANA PERFORMING HOMA, SCULPTURE FROM HALEBID.
(p. 47).

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PLATE LVII

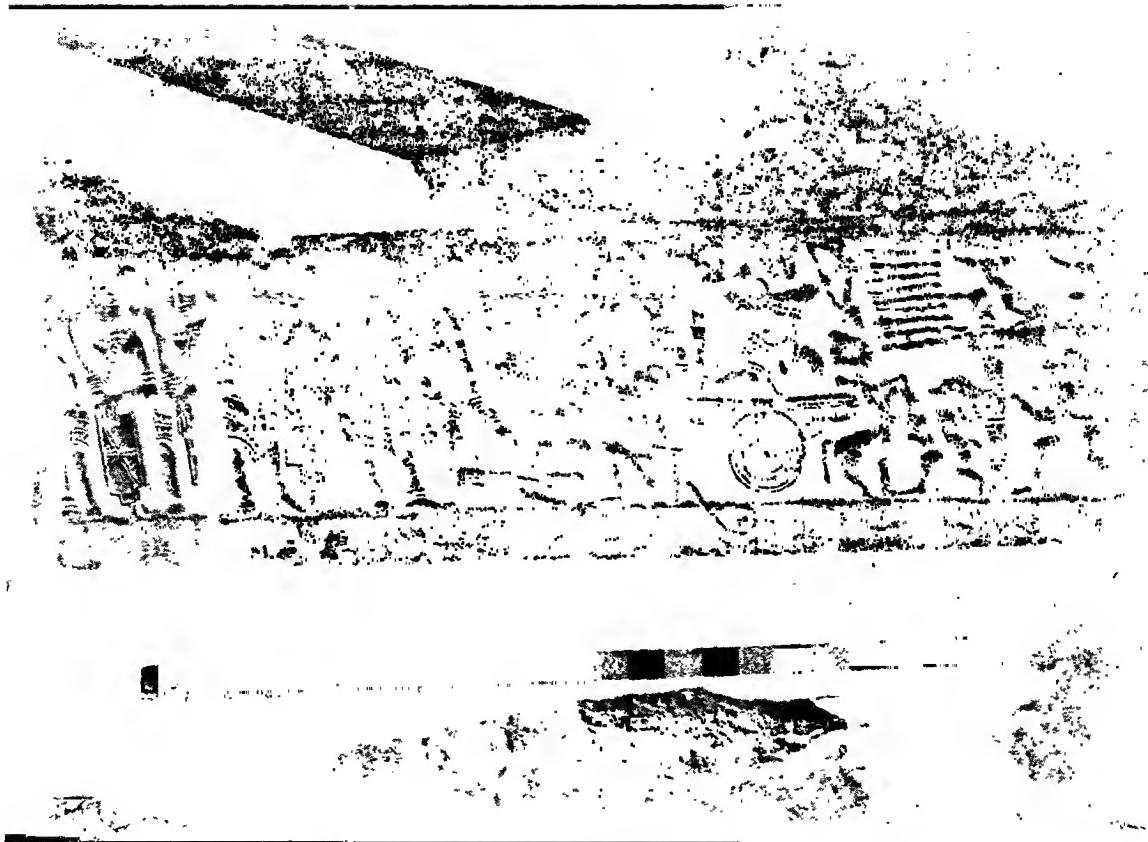


MONKEYS FIGHTING RAVANA, SCULPTURE FROM HALEBID,
(p. 48)

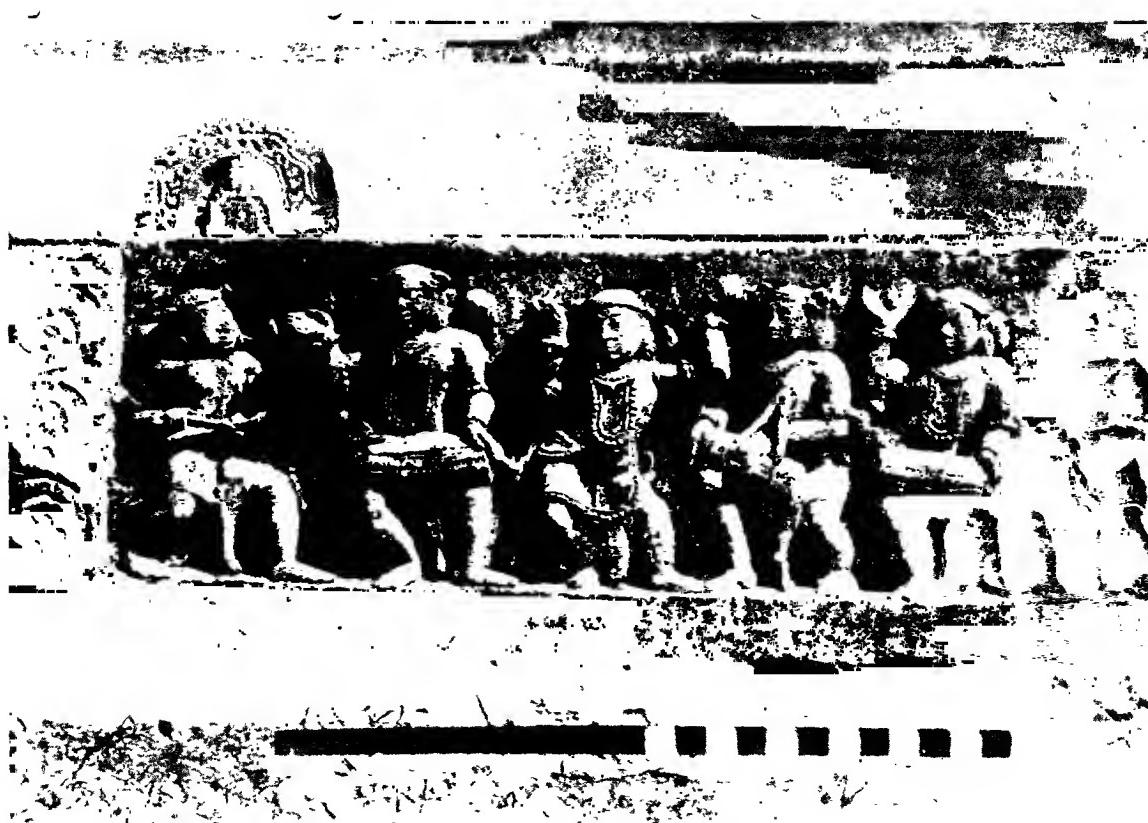


A BULL NEAR THE TANK, HALEBID (p. 48).

PLATE LVIII



1. HANUMAN CAPTURED BY INDRAJIT, STRAY SCULPTURE FROM HALEBID (p. 48).



2. EPISODE FROM YAKSHAG'NA, HALEBID (p. 48).

PLATE LIX



CYMBALIST, A STRAY SCULPTURE FROM HALEBID, (p. 48).

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PLATE LX



DANCING SIVA, SCULPTURE FROM HALEBID, (p. 48).



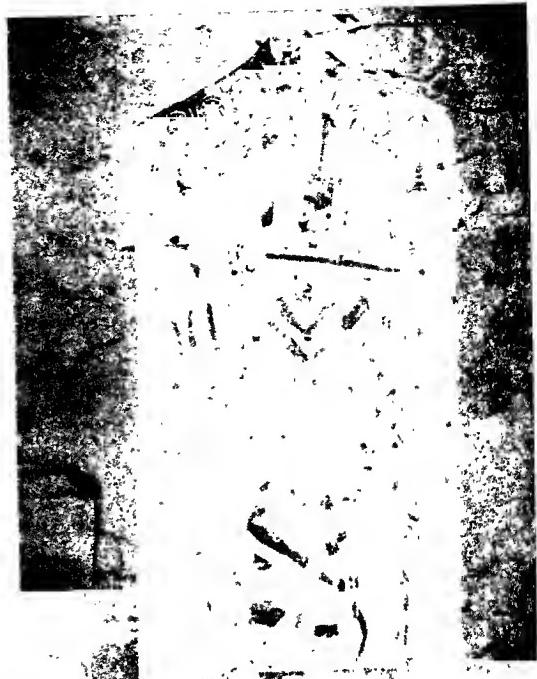
SCULPTURE FROM HALEBID,
(p. 48).

PLATE LXI



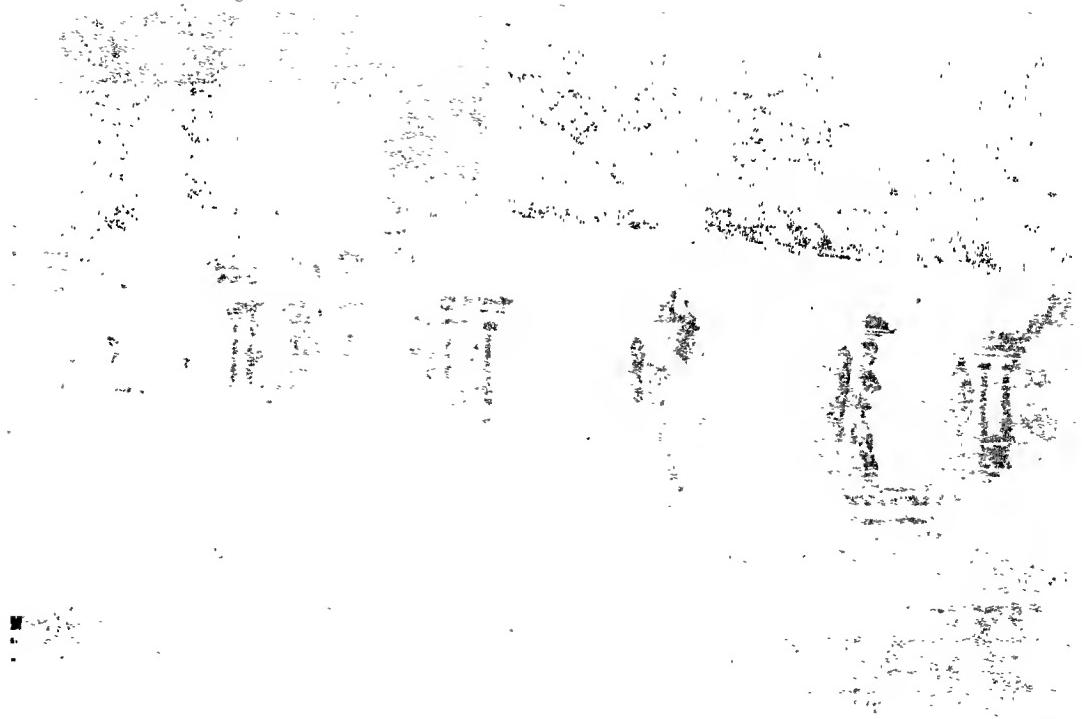
(1) FIGURE OF ALVAR, SRIRAMAPURA (p. 49).

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(2) VENUGOPALA FIGURE, SRIRAMAPURA
(p. 49).

PLATE LXII



STONE MANTAPA NEAR THE POND, SRIRAMPUR, (p. 49).

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PLATE LXIII



EASTERN GATE-WAY OF THE FORT, PERIYAPATNA, (p. 52).

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PLATE LXIV



ISVARA TEMPLE, GENERAL VIEW, PERIYAPATNA (p. 52).

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PLATE LXV



PILLARS IN NAVADEANGA, ISVARA TEMPLE, PERIYAPATNA. (p. 52).

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PLATE LXVI



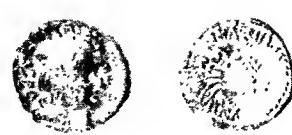
VARADARAJA TEMPLE, NORTH-WEST VIEW, PERIYAPATNA, (P. 53).

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PLATE LXVII



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THIRTHAHALLI HOARD, ESHATRAPA COINS (p. 54-60).

PLATE LXVIII



SORAB HOARD: GOLD COINS, (p. 61-62)



ANAGONDANAHALLI HOARD : GOLD COINS, (p. 62-63).

PLATE LXIX

COPPER PLATE GRANT OF THE CHITRADURGA CHIEF MADAKARI
NAYAKA, (D.D. 64-66).

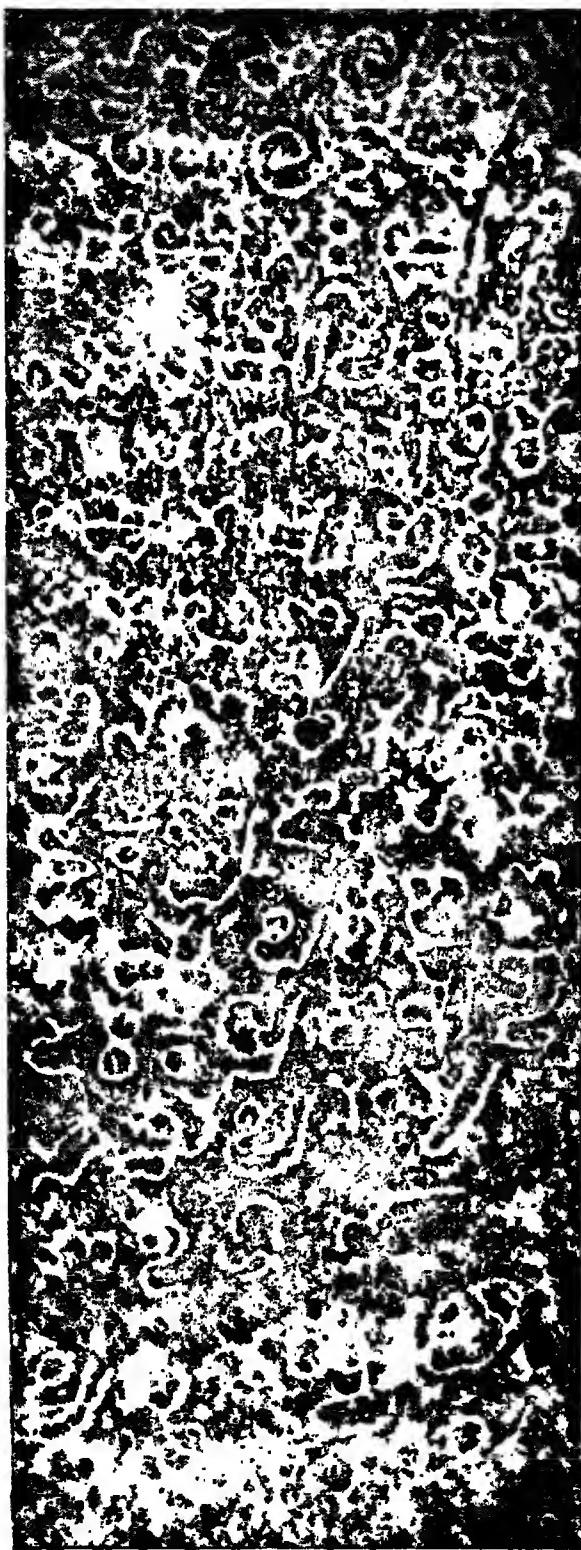
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PLATE LXX



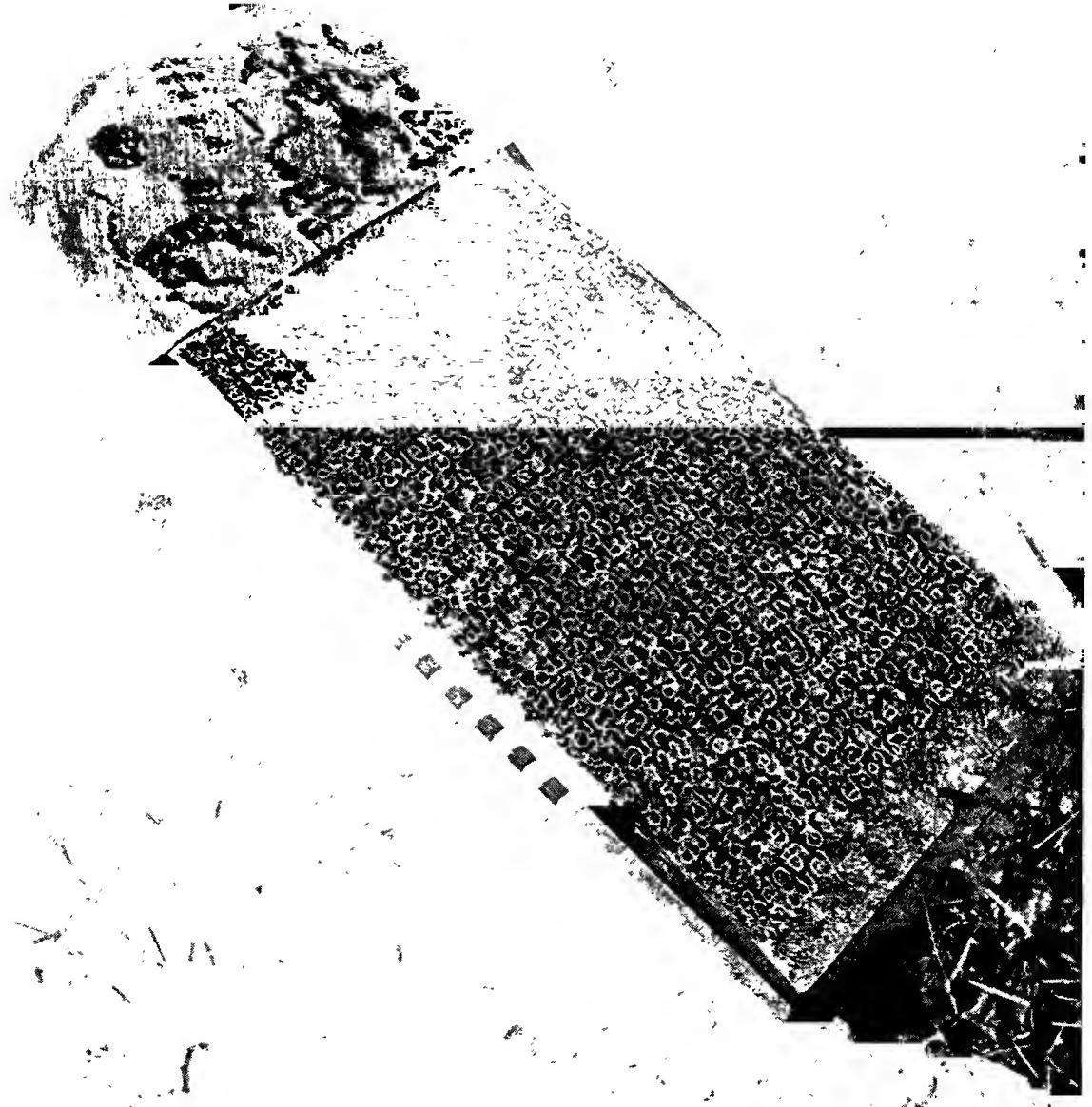
VIRAGAL AT HIRE-MADHURE, (pp. 71-72).

PLATE LXXI



PILLAR INSCRIPTION AT CHIKKA-MADHURE, (pp. 72-74).

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STONE INSCRIPTION AT TIPPUR, (pp. 88-91).

PLATE LXXIII



STONE INSCRIPTION OF SRIPURUSA FROM PURIGALI, (pp. 123-124).

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PLATE LXXXI



BOAR SEAL OF THE COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WADEYAR I.

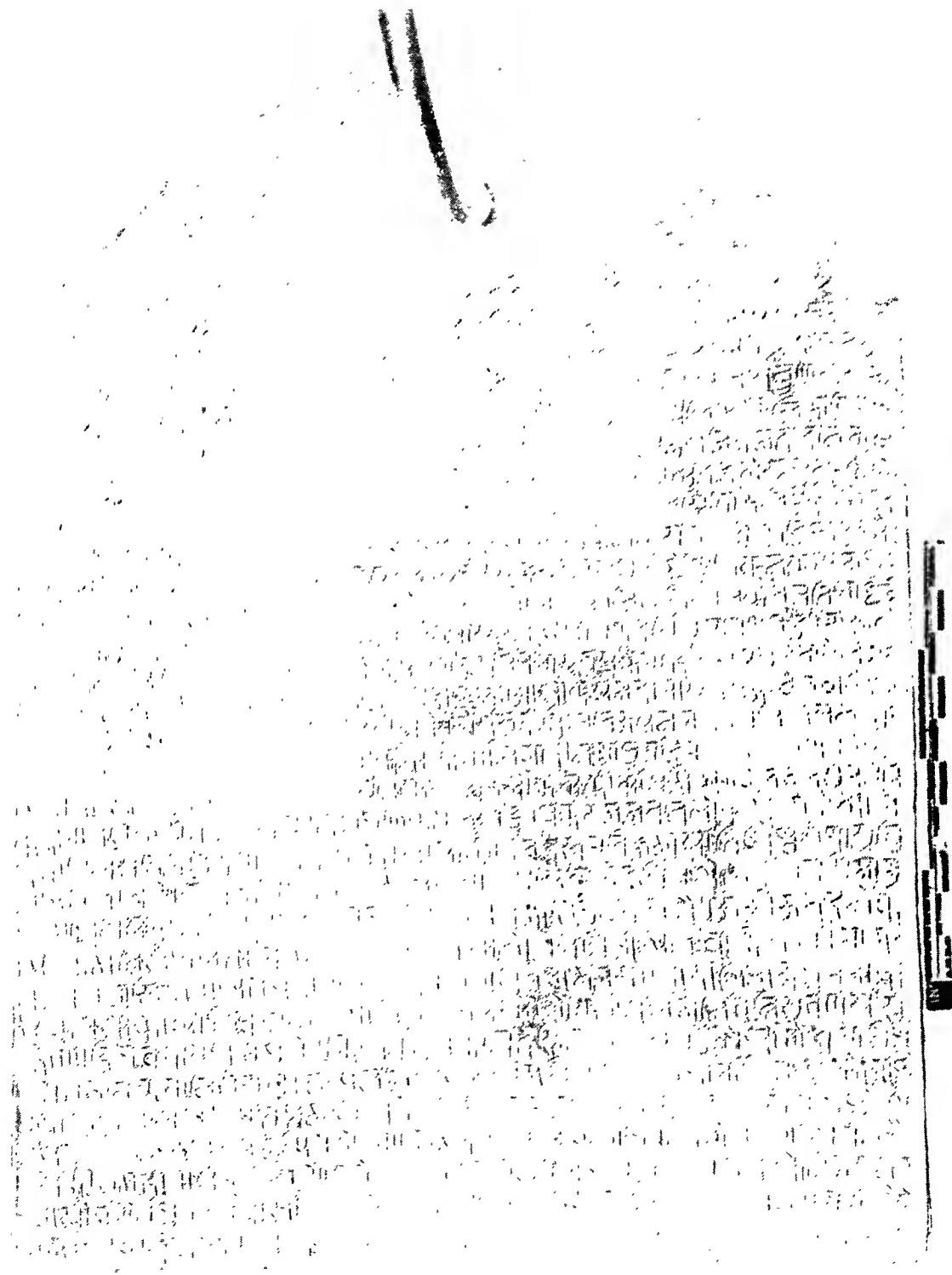


BOAR SEAL OF THE COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTARAYA.

PLATE LXXXII

COPIER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA. (PP. 155-172).

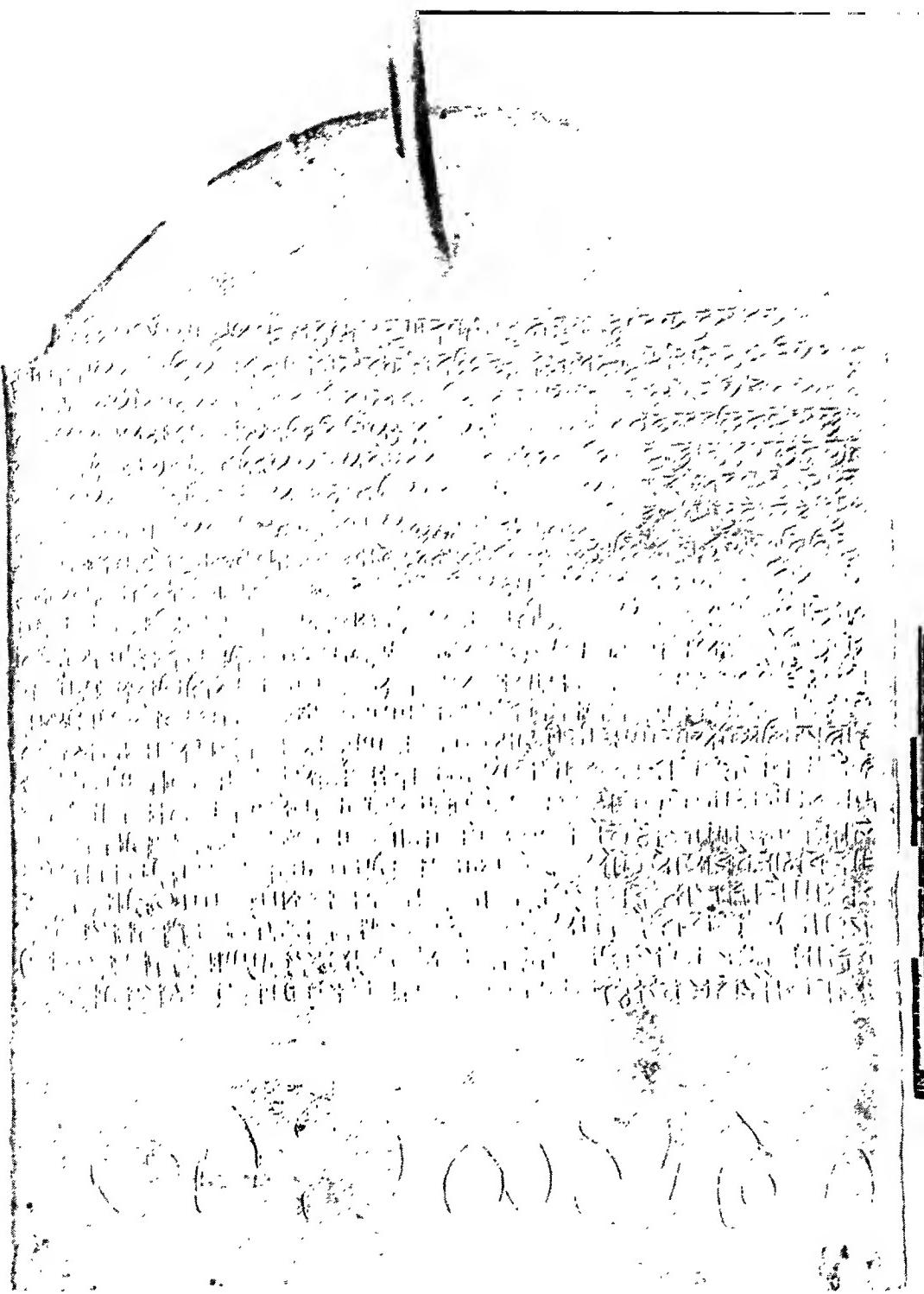
PLATE LXXXIII



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172).

PLATE LXXXIV

COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172).



COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA, (pp. 155-172).



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